Send the facts, make plain what you want to "cut it short." All such communications will ged for publication by the Editors, information concerning the organ volices of Meetings, information concerning the organ-nation of new Societies or the condition of old ones; novements of lecturers and mediums, interesting inclon, and well authenticated ac ts of spirit phenomena are always in place and will

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CHRISTIANITY AND SPIRITUALISM.

An Address Delivered at Lake Pleasant Camp, August 12th, 1885, by

J. CLEGG WRIGHT.

Modern Spiritualism is necessarily revolu-tionary in its character. It has nothing in common with Christianity. Both need a definition; in fact, are not we all to-day struggling to define an adequate philosophy for civilization to rise upon? Is not Chris-tianity, too, struggling for a definition upon which a future civilization can rise? The Christianity of 200 years ago is not the Chris-tianity of to-day. The Christianity of, the Reformation was not the Christianity of the time of Constantine; nor was the Christiani-ty of the time of Constantine that of the time of Jeens; nor thatsentiment which perof Jeous, nor that sentiment which per-of Jeous, nor that sentiment which per-of the Christian era anything like the glous thought presented now. Christian-is a theological system, and as a system is a definition.

ity is a theological system, and as a system needs a definition.

In the first place, theological Christianity affirms the existence of a personal, conscious supreme being constituted of three personalities. Father, Son and Holy Spirit. Without accepting the Trinity you cannot be a Christian, in the sense in which Christians apply the term. The Christianity of the Beformation was another thing altogether, and the Christianity of Jesus Christ is shother thing again; but the Christianity of the Church is the authoritative Christianity with which we have to deal. It is not that man's Christianity over there, nor that man's over there, but it is the Christianity of authority, the Christianity of theological literature, which has been taught as an affirmative, divige revelation. Christianity, in the first place, affirms the existence of a personal, coaccious, intelligent being outside of nature. Further, it affirms this God is sovereign, and the old Calvinistic theology is the only logical theology we have. For if there be a gonscious, intelligent, personal sovereign, ruling God, he must rule independently, and have supreme authority over the social, educational and spiritual conditions of mankind. This God is supreme in the ideal of modern Christianity. Take away his supremeay and Christianity falls to pieces. Its cohesiveness is destroyed; its central truth gong.

gone.

It is essential that a Christian believes in the sovereignty of God. In that sense he is a useful God. God is of no use in this world unless he is supposed to be doing something. A god who has dwindled away into what I may term a Unitarian belief is no god at all. He is of no mortal or immortal use in this world's affairs. When Christianity admits that nature is governed by law.

THE HEAD OF GOD

THE HEAD OF GOD

is cut off at once. His sovereignty is destrayed, in the old theological sense. But there are thinkers among Christians who are represented by Henry Ward Beecher. I may designate them as evolutionary theologians. These men take a step back, and set up a thin, attenuated theism in place of the personal, conscious God of other days. The progressive theologians are whittling away the divine stick. They are crossing the oesan of progress, getting rid of their God every day. To change the figure, the theological balloon is going uy and coming down, and its sand is being thrown out to make the balloon rise

higher and higher. But theirs is not the Christianity of authority. Beecher is a heretic. He stands cut like a vidette fighting his way into history, cutting himself loose from theological dogma, getting into the scientific method of thought, freeing himself from the incumbrances of assumption and superstition. It is the most gigantic assumption in philosophy to assume the existence of a personal, conscious ruling infinite being apart from nature.

THE CHRISTIAN GOD—JESES.

THE CHRISTIAN GOD-JESUS.

But I do not want to enter into a philosophical argument this afternoon. I want to define Christianity. Its God, according to the prevalent, authoritative belief, existed before matter. He is primal and eternal. He is uncreated, indestructible; and being so indestructible and self-conscious, a personal entity, he made the world out of either something or nothing. He could not have made it out of nothing, therefore he must have made it out of something hit must have been either something which always existed or which had been created. If he made it out of something which had always existed he made it out of himself, because there can be only one eternal, absolute existence; therefore if he made it out of something which had been created, then something before that must have existed, and we are bound to fall back upon the unity of existence, the totality of substance, that there is one being.

This is the theological idea, that in God we

This is the theological idea, that in God we This is the theological idea, that in God we live, move and have our being. Then there is the creative idea, that about 6,000 years ago this material universe was taunched; this earth became a planet; this solar system dashed into form as it is to-day; the mighty stellar depths extending far away into space became the homes of systems of stars 6,000 years ago. This is the theological idea. Then there happened something more tremendous than the creation of a world. After the six days of creation Adam had the misfortune to be formed. Such a catastrophe had never there happened something more tremendous than the creation of a world. After the six days of creation Adam had the misfortune to be formed. Such a catastrophe had never happened in the moral world. Adam disobeyed his Maker and was driven out of the garden. The consequence of that sin, due to the weakness of Adam and his circumstances, entailed a moral alienation and a moral degradation upon all the human race. That its the first great plank in the plan of salvation. Then God held a council of the Trinity to devise a plan by which humanity could come back and have another chance. The vigor of executive authority lay with the father. He had no mercy. The son, full of compassion and benevolent sympathy for down-trodden humanity, saw the gigantic etastrophe with its huge possibilities of misery. He voluntarily left his throne and became incarnated in a poor woman of Judea. The maker of these mighty suns which, millions and millions, and millions of millions of miles away from the earth's orbit were 6,000 years ago bowled into space—that God incarnated 2,000 years ago! [Laughter.] For what! To undo the evil consequences of Adam's folly (I am going through the theological fable now) and it was enjoined upon his mission that he should be crucified. Judag Secariot was as necessary as the Savior himself to effect salvation for mankind. He was a part of the machinety necessary to meet the approbativeness of this gigantic Father God, who always existed.

You are told that Jesus died upon the cross and that his blood can wash all true Chris-

was a part of the machinesy necessary to meet the approbativeness of this gigantic Father God, who always existed.

You'are told that Jesus died upon the cross and that his blood can wash all true Christians /from their sin. That blood is vital to-day; for it men have drawn the sword and died on foreign battlefields; have subscribed their wealth, given their intellect and energy, their genius and enthusiasm, to propagate its faith in distant lands and subvert ancient civilizations, to build up a new civilization and bring down God's smile upon mankind. This central idea, "Believe on the Lord Jesus Christ and thou shalt be saved," is being echoed through the corridors of veclesiasticism in all-the civilized lands. This is Christianity. What have we as spirits and as Spiritualists in common with this gigantic fraud? When I say that, I do so knowing that I put it to reasoning men and women. I put it in the presence of a multitude of spirits who are witnesses. I call the spirits to listen to me. When I relier from the convolutions of this brain I do not want a spirit in the Spirit-world to meet me and say, "Rushton, you are a coward. You dare not, say to the people of Lake Pleasant that that plan of salvation was a gigantic fraud." It is, and I say it now from the domain of the spirit-land. (Applause.) I have no compromises to make with it. Men with backbone are needed to-day. Plain-speaking is wanted in every age. Mealy-mouthed reformation never did any good. You are revolutionists if you are Spiritualists. You are against the ancient thought, against a God of revisition. You have come down to modern learning, into the avenues of modern science. You have come down to modern learning, into the avenues of modern science. You have come down to modern learning, into the avenues of modern science. You have come down to modern learning, into the avenues of modern science, You have come down to modern learning into the avenues of modern science was the science, the demonstrations of your own intellect which is the highes

is the highest knowledge, a man has.

MODERN SPIRITUALISM—MESKRISM.

What is modern Spiritualism? It's a science, and as such appeals to natural facts. It does not pre-suppose the existence of God. Modern Spiritualism has nothing to Go with that question as yet. That question is for the future. There are certain manifestations of a physical character which indicate the existence of intelligence in nature apart from physical organization, such as the moving

of tables, direct writing, and those phenomena so extraordinary which appeal to your objective sensations. These are facts, and there are others: facts of motion, facts of agency, facts of intelligence independent of your own, independent of your experience and inference, independent of your experience and inference, independent intelligence is the accumulative authority and power in modern Spiritualism. Take away, your facts and you have no basis for Spiritualism. Take away the facts of strongence of geology, Take away the facts of chemistry, and you have no science of geology. Take away the facts of chemistry, and you have no science of chemistry. Take away the facts of astronomy, and your have no science of astronomy, and your have no science of astronomy. There are facts at the base of all these, the same as there are facts at the base of modern Spiritualism.

There is psychology connected with modern Spiritualism, as yet little understood. In the last century lived Messmer who, with his mighty psychic power, could express his thoughts through the organism of another. It has been designated messmerism. It was a strange power, yet it had been observed in ancient days. You have it noted in the allegorical stories of Moses and the wonderful feats which took place in Egypt during the plagues. In the contribution of ancient literature, from Babylon, Egypt, Greece, Carthage, the cities of the Mediterranean, and from magnificent Rome, you have all the contributions of ancient knowledge testifying to the existence of an occult power in nature little understood. In the Aryan expression of religious thought you find entrancement, ecstasy, clair oyance, and the impingment of heaven upon earth's ideas. In the Semitic realms of learning the same thing can be observed. It runs like a golden ban throughout history. You cannot touch any period of time that the silent, inarticulate voice has not been heard in affairs of men. Poets have sung, painters have painted, Civilization is a progress up-higher, higher, higher. Nothin

the progressive evolution of intelligence and spirit power. This is the great ideal before the human race.

Modern Spiritualism, I said, rests on facts. These facts are physical and psychological. I mean by that, there is an outside, impinging intelligence upon human consciousness; that it is not always you who are thinking; that there is a thinker walking by your side; that an intelligence greater than you is whispering into the realms of your consciousness, induencing you and sometimes enlarging your soul with great ideas. This power impinging upon the nature was felt by Garrison when he unlocked the spirit of liberty in the hearts of men, when he said the negro was a man entitled to freedom. Liberty has grown with the conception of immortality. As soon as the black man won a soul, the men of power, she men of spirit and of justice, rolled out their indignation and the fetters fell at the point of cold steel. [Applause.] The leaders felt this. It was an inspiration. You feel its impingment first upon your consciousness, upon the subjective stage of your sensational life. Then, in the realm of philosophy, of art, of poetry, you find the same thing. When I think of the poetry of the old Bible as it has come floating down the history of time, although neither you nor I beflieve God wrote it. I see it stands sublimely in literature to-day. Where will you find poetry fike that of Isaiah? Where a judge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the implyingment of David's inspiration, as it were, in those grand old psalms. They were beautiful to me. To my soul, darkened by atheism, I thought there was something grand in the poetry of the Jewish harp; something magnificent in the roll of its ancient literature, and there is a Longfellow whose melody rings out to-day; and not far from here sung the immortal genius of a Bryant. These inspirations can never die. They are the Bible, the literature of your native time.

There are contributions to the great ocean of sp

are big with the fate of empire and civiliza-tion. There is an inspiration there, a power that feels the vibrations pf. that grand realm which is around, and in the extany of the orator, in the sublimity of the poetic spirit, in the grandeur of religious seclusion and public worship, there is the contact of the spirit presence from the eternal spirit realm:

THE BRAIN-NATURE.

THE BRAIN—NATURE.

When you come to the more direct evidence and facts of psychological Spiritualism, you find entrancement, where the intellectual faculties are withdrawn from consciousness, and the brain becomes the instrument of an other intelligence, in contact with its vibrations. The brain is a wonderful instrument. Think of this brain with its 900,000,000 of cells and its 600,000,000 and more of fibers, all interlaced and interblending, working and vibrating magnificently, every cell the repository of spiritual emanations, every quiver of that complicated instrument a divine expression of the mind realm around. Physiologists know little about it. Psychologists are but on the borderland.

Man's objective sensations only touch the fince.

Physiologists know little about it. Psychologists are but on the borderland.

Man's objective sensations only touch the fringe, as it were, of this great theme of modern Spiritualism, which I said rested upon its facts. It is only worth its facts; only worth what it can weigh in solid judicial evidence. This is a cold thing; an intellectual process you have to submit to. You must not come to modern Spiritualism at first with the idea alone of worship; with the idea of meeting the fond one goue to the Spirit world. Leave sentiment. Do my friends live? What say these phenomens? If a man's soul lives in invisibility; if there be a spirit in the Spirit-world that can communicate with mortals, what is the demonstration? If one man lives, another lives also. If a man in spirit-life can come and give a test to a friend here, it is a test to you all. All men are naturally immortal, if there be one man immortal. We are all going on together. Now we have a basis upon which we can start, a basis of fact. We need no other. The voice of an infinite intelligence could not make the evidence any stronger. The testimony that could be given in the court of the heavenly Jerusalem, would make the power no more authoritative. Nature is the highest; nature is the divinest. Therefore these facts of modern Spiritualism are natural. What do they after the body dies. Does the acceptance of that truth change, your ethics? You know ern Spiritualism are natural. What do they affirm? That human consciousness survives after the body dies. Does the acceptance of that truth change your ethics? You know the Christian bases his ethical system upon revelation. It is, "Thus saith the Lord." Indels have been immoral, because they denied the basis of Christian morals. Hence, Hume, to meet the objection, wrote a bystem of morals which are the foundation of what I may call the progressive Unitarian thought of the present day, or a morality based upon experience.

MORALITY -COMMUNISM.

experience.

MORALITY—COMMUNISM.

What are we going to do for a morality, if we cut ourselves sway from the revealed authority of the Bible? Where are we to get our ethical system? We must get it where all other things come from in the way of philosophical and common-sense development—from human reason and experience. How does this immortality of the human soul stand in relation to a natural system of ethics? For are we not trying to build up a natural system of religion? Are we not trying to give you a philosophy that makes the necessities of social and individual life its basis? which shall make as much happiness and as little pain in the world as possible? We start with the assumption of all assumptions—that of necessity. I cannot make a system of morals so perfect to-day that it shall fit me in my changing conditions for an immortality. The legislators of Massachusetta cannot legislate to-day, nor make provisions which will fit the-condition of her people twenty years to come. You have progressive legislation, progressive jurisprudence in your commonwealth affairs. So I cannot to-day give you a system of morals that would be suitable for all ages. I cannot expect an ethical system which took its rise in ancient times to meet the necessities, demands and requirements of to-day. I therefore make the best sociology I can for to-day. This is the solution of the mighty problem which is to-day undermining the very constitution of things in your midst.

Though the 19th century is the grandest epoch the world has ever seen, it by no means

dermining the very constitution of things in your midst.

Though the 19th century is the grandest epoch the world has ever seen, it by no means follows that it is perfectly pure or beautiful. You have the rich and poor in your land. That is not the ideal of a commonwealth. I am not a communist. I have no communistic sympathies. Some of the communistic sympathies. Some of the communistic sympathies. Some of the communistic sympathies. As Lamartine declared in 1848, communities, to be successful, must be peopled by angels and controlled by archangels. [Applause.] Social communities founded on equal rights, equal love, equal law, such as Jesus tried to inaugurate, are a gigantic failure, attended with pain and suffering wherever tried. It can not be done. Man is a selfish creature, and I agree with. Hobbs that a morality based upon selfishness (selfishness in its philosophical sense) is the best men have to-day. I mean from the centre of the individual the rays must run out. What I have is mine, if I have made it. Fourler was wrong when he tried to establish a communal idea in labor in 1848, in France. Such dreams are disappointing, illusive, and lead to misery wherever tried. I repudiate them. They belong not to modern Spiritualiem. Around these mighty, gigantic, revolutionary facts have come the absurdities.

the fertile nonsense of active hump-backed minds. There is common sense in the spiritual world as well as in all the necessitarian demands of to-day. The commonal philosophy taught by Jesus is a failure, an impossibility and a delusion. The communism of to-day is the same. Under the constitution of human nature it has no chance of success. (Applause.) Notwithstanding the conclusions arrived at by one of the greatest philosophers of the 19th century, Henry George, in relation to the unearned increment of increase, what a man makes by his own industry, is his own. No man has a right to-take from another what that other has made by his thrift and industry, by his care and wisdom. It is his own as much as his consciousness is his own; but it is also true that a man does not always get his own. The weakest man in your social system does not get his own. In the way of rent, interest and profit, labor is robbed. The poor, because they are weak in Ireland become downtrolden. Ignorance arises upon poverty, and over-population upon both. In this country you are living out the same errors, producing the same conditions, which topped over the monatchies of the ancient world, and laid in the dust the civilization of antiquity. antiquity. SPIRITUALISM A RELIGION-PUBLIC OPINION.

In the building up of the sociology of Spiritualism, there must be an urgent demand for a clearer definition of justice between the individual and the community, between the personality and the nation. These problems are being thought out among philosophical minds. The spirit of inspiration is at work in other departments and a philosophy has coms. It is that philosophy which has bloomed in the intellectual power and thought of the great free-thinkers of the world. It came in that effectially inspired genius, Voltaire—a name that I hesitated upon. Why should Spiritualists hesitate to venerate so great a name? Malignant partisanship has blackened his fame, but the pages he wrote bristie with gems of spiritual thought. I look upon the iconoclastic efforts of the times as most essential factors in the development and progress of civilization. I am hungry for the time when there shall be a power in morality independent of superstition. Modern Spiritualism is not only a science, a system of morals, but it is a religion. A religion is something more than a mere defailion. It is a sentiment. It covers drisad-ship, love, hope and beauty. Are not all thee different phases of the same, the beautiful? Religion, then, is our conception of the moral and the beautiful, afid this religion, we have in modern Spiritualism. What haps we to adore? Where are the consecrated-emblems of our devotion? They lie in the realm of the thought world. Compte tried to give a name to this thought world in its totality. He failed in the grasp he wisbed to get of nature. I give you a higher idea than his, the humanity of the Spirit-world, that great innumerable concourse of individualities which lie on the other side. This is not a new race or world. There are unnumbered millions of millions of men, women and children, in the Spirit-world, that great innumerable concourse of individualities which lie on the other side. This is not a new race or world. There are unnumbered millions of millions of men, women and children, in the Spirit world, tha

not contented! Christianity 2,000 years old and you not contented! There are woe and tears and suffering in the world.

God, where hast thou been? For 2,000 years the tears of widows, accidents and misfortunes have been impugning thy government. Come and let us see thy hand. He comes not, and your tears flow. He comes not, and your must die. Nature, griading away, declares it must be so. You are fighting these conditions. Then your religion comes to you. I want a higher justice, a higher love. I want to get at the spirit of harmony. We are always wanting to get there. It is the Christ ideal of the eternal nature of this universe that we are trying ever and anon to reach, and which we never grasp. This is the inspiration of effort. All was to be disciplined in this turnuoil and contention of nature. It makes the assurance religious life more strong; and when your oye can look at nature with a clearer sight, and behold it with a grander light, then your victory is being won. What matter is whether you are rich or poor, if your souls are growing? If your soul can be expended.

THOUGHTS

On the Mysteries-Re-incarnation. BY PROF. JOS. RODES BUCHANAN.

The wide prevalence of any theory or opinion is strong presumptive evidence that there is "something in it," and that it is worthy of profound attention, for I would not scornilly overlook even an extreme opinion entertained by a single individual. Re-incarnation is a doctrine of wide prevalence among Spiritualists, especially among classes more imaginative or impressional than logical, and it comes often from those who are supposed to have inspirational enlightenment. Nevertheless I have not found time to give the subject the investigation that it deserves, and I do not now undertake to speak upon this subject as a teacher, but simply as an inquirer, suggesting objections that need to be met.

I have not yet heard the doctrine stated in

I have not yet heard the doctrine stated in a manner which would appear either rational in itself or consistent with facts, and while waiting to hear a rational exposition. I would venture to state the difficulties which seem to stand in the way of the current hypothesis, in the hope that out of these vague speculations some truth may be developed not entirely useless or barren.

The insurmountable objection to my mind, is the absence of corroborating facts. It is maintained that certain spirits, and according to some theorists an immense number feel a desire to remew their experience of carth-life and to do that, they abandon their supernal life and enter the womb of some woman in conception, to develop as a fetus and be born as an infant.

Have we the slightest oridence that such an event ever occurred? If it did, the re-incarnating spirit would be absent from its supernal home during its whole earth-life. But in the millions of interviews or intercourse between spirits and mortals, who has ever heard of any spirit being absent or lost from its spirit home? Had re-incarnationists looked at this subject logically, they would have felt the necessity of proving that the re-incarnated spirit was not in spirit-life, but on the earth. In the extire absence of such evidence, I assume that such an event never occurred, and I would undertake to hold communication psychometrically with any of the spirits who are said to be re-incarnate, and to get their views upon the subject. If some commonplace individual assures me that he is a re-incarnation of King Solomon, I will venture to furnish him evidence that King Solomon himself knows nothing of it. If this is not sufficient to settle the question, and if the theory be changed to affirm that only in some very rare and extraordinary cases this re-incarnation occurs, concerning personages of whom we know nothing, it is hardly of sufficient practical importance to occupy our time, but if it still be urged as a possibility, a mysterious phenomenon, which may throw some light

sibility. One animal never changes into another, and life evolution never turns backward.

When the spirit parts with all its powers, characteristics and faculties to become a mere spiritual germ, vastly below idiocy, a close approach to annihilation (for there is no definite conscious volition, emotion or character in the embryo, but only a possibility of their evolution), such an act resembles closely a spiritual sulcide, which is but a chimera of the imagination. A spirit cannot annihilate itself, and instead of suspending its powers to go into hibernation like certain animals, we know that spirit-life is a state of far higher and more uniformly sustained consciousness than carth-life.

On this fantastic hibernating theory, how does the spirit mange to hold itself still and unconscious, and when, if ever, does it wake up to the consciousness of its powers? It such waking up ever occurred, the spirit being aware of its entire past life and possessed of its advanced powers, would be able to astonish the world by the narrative of its pre-axistence, but no such marvelous event has ever happened. We may find a few peculiar individuals who have a dim, dreamy notion of having had a prior life, but it is only a dreamy notion, which may have arisen from scenes in their dream life, dimly remembered or from impressions made upon them by spirits of which they have retained a vague conception. If the spirit supposed to have re-incarnated neither remembers his past life nor possesses the characteristics which he once manifested, then he is in no respect the same spirit, and the man who supposes himself a re-incarnated spirit is nothing but the effspring of his parents, with the qualities which arise from education, heredity and prenatal influence, among which there may be a considerable amount of creduity.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit, knows pothing of his parents.

if the life is not derived from the parent source then the entire myriads of animals, fishes, insects and plants instead of originating seeds or germs as we see them doing, must be calling from the Spirit-world an infinite number of spiritual animals, fishes, plants and insects for re-incarnation, all of which must be very busy to jump in at the right time to vitalize the seeds and prevent the vegetable and animal kingdoms from coming to a sudden end.

Does not all this seem fantastic or insane, and do not such wild theories prompt to ridiculous acts? The boy may claim to be the ancestor of his own father, and the clown to be an ancient king. A young Spanish gentieman, it is said, was greatly annoyed by an old man who recognized in him the incarnate spirit of his own mother and wished to treat him as a mother. It is a wild assumption to say that life cannot originate by transmission from prior life. Its transmission is just as obvious in the case of vegetable or animal seeds, as when a cutting from a tree is developed into another tree. We see the transmission of life; we know nothing of refigeranted life either in animals or plants. It seems but a baseless assumption; yet on this baseless assumption my friend rested his doctrine of re-incarnation. Whea we recognize the transmission of life by seeds, germs or cells, the whole foundation of reincarnation seems to be gone. Nor do I see the least foundation for re-incarnation in the phenomena of inheritance. There is nothing in vegetable, animal or human life which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The re-incarnation hypothesis seems to be hedged around with insurmountable obstan-

in vegetable, animal or numan my which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The re-incarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory as just stated, we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals; if animals cannot, neither can zoophytes nor plants of any species, and there must be an infinite reaim of animals, birds, quadrupeds, reptiles, fishes, insects, worms, trees, shrubs, grasses and even lichens or mosses in the Spirit-world to keep up life on earth, if the life here cannot sustain and propagate itself. There is an equally fatal obstacle to reincarnation in the moral aspect of the question, for unless we take the insane view that all life on earth its barren, and must be recruited from the tribes of wandering spirits, we may ask by what right does the re-incarnating spirit thrust itself into a family unasked, eject the rightful offspring and put itself in the place? Wherein does such an act differ from pre-natal robbers and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the neets of other birds, to destroy their offspring. Re-incarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiner, which denies the creative benevolence, and darkens the entire aspect of destiner.

to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternation of Divine, and returns toward its origin. But it does not first appear in matter as a fully developed spirit. At comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have overlocked.

I do not perceive that re-incarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit has abandoned the Spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible the reincarnation theory as commonly presented, must be classed among delusions.

In the dreary treadmill round of re-incarnation the sublime purposes of creation are defeated, our weary life-struggle is ended, only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life and earth, amid the selfishness, the struggles and wars, the

ness, the struggles and wars, the sickness, crime and suffering of half-developed humanity.

Not such is the law of evolution, and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit life which advances toward the Divine.

I would respectfully offer these suggestions to assist in reaching the truth. In rejecting absurdities and showing their pernicious nature, I would hope that I am clearing the way for the presentation of the more rational views which I am bound to presume must exist among the large number of those who are considered re-incarnationists. I offer no statement myself of the relations that may exist between embodied and disembodied spirits, but await the statements of the very intelligent persons who have been interested in this subject.

Boston, Sept. 9.

heredity and prenatal influence, among which there may be a considerable amount of credulity.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit knows nothing of his own native tongue or the incidents of his life, and manifests none of his intellectual and moral characteristics, we are sure there is no spirit in the case, but only a deluied mortal. In like manner if the mortal who supposes himself are incarnated spirit knows nothing of that spirit, as to life and language and has none of his characteristics, it would seem to be a similar delusion. So far as I am informed there are no instances of re-incarnated spirits that could stand this test.

How, then, does this theory originate—on what basis does it stand? When I asked the question of a very intelligent re-incarnation ist, he replied that he assumed re-incarnation ist, he replied that he assumed re-incarnation is to be true, because he could not conceive that a new life should begin in any human being,—be thought there must be a prior life. This makes re-incarnation a universal process, which is a fatal supposition, as it would require the whole Spirit-world to be engaged in proparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the Summer-land. Such a theory is hardly worth discussion.

Moreover it is an arbitrary disregard of the whole churse of Nature. There is no difficulty whalever in conceiving a new life to be engaged in groparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the Summer-land. Such a theory is hardly worth discussion.

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Moreover it is an arbitrary disregard of the whole time. Last Sunday she was visited by the re-

although apparently but a few days from death, until Sunday, the 13th inst., when she told her mother she would like to see a minister. The paster of the Presbyterian church thereupon made two or three visits, when Miss Betts asked to be taken into the church. Her spiritual frame seeming to him to be suitable, he promised to comply with her request, which was done last Sunday afternoon. This weakened her greatly, and when her spiritual advisers left it seemed impossible for her to survive the night. For three hours she lay with eyes closed, breathing a constant prayer, oblivious to surroundings. About midnight she called her mother and said that she was saved; that Christ had saved her father and her also. She asked for a chair, arose, walked a few steps and sat down, stating that she was cured. Shortly after she dressed herself, went into the parior, seated herself at the organ and commenced playing softly. All this time she appeared to grow stronger, and at four o'clock in the morning she called her father up to breakfast. At seven o'clock the minister called, when she told him she was feeling as well as ever, only a little tired, and that she should be in church next Sunday to hear him preach. To all who call she tells the same story, and apparently is perfectly cured.—Ex.

Mission of Paul vs. Woman's Rights.

BY M. B. CRAVEN.

BY M. B. CRAVEN.

The natural religious fanaticism, of Paul is shown by persecuting dissenters while a Jew, and execrating them after becoming christianized (1 Cor. 16:22. Gal. 1:3). How he became such an enthusiast under the liberal teaching of his exemplary tutor, Dr. Gamaliel, of the Sanhedrim—who defended the early Christians from Jewish persecution—is a subject of remark; though he was sufficiently well informed on the religious sentiments of the time to see that Mosaic rites and Bavitical ordinances in connection with sacerdotal performance was becoming outgrown with the devolional evolution of the age. Then with a fertile imagination exuberant in spiritual conception, he discovered in Jesus a significant person on whose example and teaching to found a new creed, as the outgrowth of Judaism, in adaptation to the religious proclivity of the Gentile world, which was then renouncing beastly sacrifices in propitiation for sin, by substituting reformers noted for good works to act as mediators between God and mau.

On assuming himself divinely inspired for the mission, such was his zeal in the cause, that among Jews he became as a Jew that he might gain them; and to those without the Law he acknowledged himself as such for proselyting Gentiles whom he admitted were a law unto themselves, by doing the things contained in the Law. Then after rejecting his Hebrew name of Saul., in favor of his noble Gentile convert Sergius Paulus of Pathos, he succeeded in organizing an enduring church for Jesus in western Rome, that the rock Peter, with the "keys of the kingdom" and help of phis son Marcus failed to establish in eastern Babylon (I Peter 5:13). Hence if this early apostie had not abandoned his Oriental mission and returned west, to receive a pontifical position at Rome, invested with power on earth to remit sin. (John 20:23) the name of Paul could have yet been standing at the head of Roman papacy as the vicar of God upon earth.

By being "crafty," this famous apoètie impeached his Christian reputation for veraci

sin. (John 20:23) the name of Paul could have yet been standing at the head of Roman papers as the vicar of God upon earth.

By being "crafty" this famous apostic impeached his Christian reputation for veracity as a candid reformer by resource to duplicity for making converts throuch guile, (2 Cor. 12:16) counter to the honesty that abould characterize all religious renovators. Whether the "lie" (Rom. 3:7), for which he excuses himself in justification to the church for the giory of God, consisted in a fabrication of his miraculous conversion on the highway to Damascus, remains a mooted question among theological critics. Luke fails to give a straight story when narrating circumstances connected with the occurrence, by first saying his attendants stood speechless on the phenomenal occasion, while in the defence before Agrippa, he declares they all fell to the ground, "At first he tells Theophilus that those accompanying him heard the voice, but in relating Paul's speech vindicating himself at Jerusalem, they heard not the voice.

The fact that this evangelist was a Gentile by birth, not admitted among the circumelision by Paul when closing his letter to the Colossians, having received no call from Jesus or ever heard a word he spoke, dependent on the testimony of other witnesses; and writing to a foreigner unknown in the house of Israel, with no idea of his letters ever being published or known to any but the individual to whom they were addressed, is no excuse in extenuation of such open discrepancy in his narrative.

Paul laid great religious stress on the "fall of man," as founded on the Edenic allegory—though such a fall in reality could only prove original imperfection in the Divine works. He thus tanght a wale system of theology that epilayed woman as the "weaker vessel," on "the apparent heathen principle that "might gives right." He thus exonerates Adam from transgression on the fertile plea that Eve only was deceived, and absurdly places her under his absolute control for the ridiculous reason of manif

On the insignificant claim that Adam was first formed and then Eve, he based fils main prerogative that a woman should not be suffered to teach, or preach, after admitting the real class of the performance and the combined result is a deep music, very like the pealing of a grand organ. These are two of their many there are constantly adding to their many the valuable service of sister Phebe in the church at Cenchrea. History shows that the enforcement of his prohibitory injunctions against female preaching at the Laodicean Council A. D. 385, was partially instrumental in plunging Christendom into the Dark Ages that soon followed. His theological assumption of a masculine God, is shown to have, been most degrading and oppressive in its well known that woman is more obsequious to law than man, biblical theology and city jurisprudence deprive her of right to assist in making the laws by which she is governed. So seldom is tt that woman when compared with man is condemned to capital punishment for violation of law, that in the late citil war times, our official authorities at Washington determined to make an example by a neck suspension on the gallows of a samiless lady, well knowing she had unhand in the crime for which they shamefully took her life.

If instead of preaching what our apostie is superior substitute, and its use is positively beneficial to health.

termed "foolishness," as the means of saivation in a life to come, he had advocated the
cause of general education to promote higher
life at present, allowing woman an equal
share in its benefit, with like privilege in
church service, his name would have been
shining through succeeding ages as a star of
the first magnitude in the galaxy of religious
progress for primitive aid in elevating mankind from the abyss of ignorance that has
darkened the past, into the light now dawning through scholastic instruction for the
future. Yet in the face of his manifest inconsistency to progress, it is to be admitted
that with all his faith in the vague doctrine
of a literal resurrection of the corporeal body,
he was the most explicit expounder of spiritual philosophy the world ever produced. By
his reference to a spiritual body, it is readily
inferred that the modern phase of spirit matcrialization was an attribute of his mediumship.

By founding his creed on faith and myste-

he was the most expinite exponence of spirit main philosophy the world ever produced. By his reference to a spiritual body, it is readily inferred that the modern phase of spirit maincipal spiritual body. It is readily inferred that the modern phase of spirit maincip.

By founding his creed on faith and mystery, foolishness and blood, with female subordination as a solid plank in his theological platform, he stands out to the world more as an enthusiast than a moral reformer. But fortunately by aid of the more liberal views now permeeding the mind of modern society in favor of reformation by universal education, with equal civil and religious privileges to the sexes, his incorrigible opposition to "woman's rights" is becoming gradually outgrown in the more equable social feeling of the present day. In this age of religious liberty when female graduates rival males in academical honors, it is not considered so much "shame" for a woman to speak in a church as it was for him to say so. Neither is a young widow who may properly unite herself to another husband, now supposed to wax more wanton against Christ by so doing than a certain famous windy preacher of Christ in Brooklyn, who was so hasty in seeking another wife on finding himself a young widower by his heedless boat navigation on the Schnyikili.

Paul's estimate on marital relations was expressed to the Corinthians by saying it is better to marry than to burn. This is in plain Lilustration of the fact that he considered marriage commendable only as a means of gratifying human instinct without sin—or in other words, a preventive of fornication. Yet for his own apparently pure and cellibate iffe devoted to God and the wellare of man, he is well deserving an eligible position in the third heaven to which he had been graciously caught up and heard unspeakable words unlawful for a woman to utter.

With the present educational facilities and means of general intelligence now vouch-safed to woman, a prospect is open for her future promotion to elective franchise, w

THE HOME CIRCLE.

In this column will be published original accounts of splitt presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be shigh have been witnessed in the past or that may be shighly a support of the professional modiums and sensi-ted by presence of non-professional modiums and sensiobserved from time to time as a linear presence of non-professional mediums and a linear presence of non-professional mediums and a linear presence of the presence of the non-man, and those resulting from systematic effort on the way of circles and sittings for the development by way of circles and sittings for the development of the latest the state of the latest latest the latest latest

tives. Tages were and those resulting trum to development were notes and attitude for the development when way of circles and sittings for the development when the way of circles and sittings for the development was a superior of the company of t

Physical Manifestations in the Army.

the was the most explicit expending of spirits and the second of the second second with a second second with the second second with the second second with the second second with the second se

believe in the truth of an existence after earthilfe. Philosophizing on these manifestations. I could say: Can such possibly be accounted for be any other hypothesis than the work or manifestations of intelligent beings?

Des Moines, Iowa.

J. L.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

INVOCATION.

Anoint my eyes that I may see
Through all this sad obscurity,
This worldly mist that dims my sight,
These crowding clouds that hide the light.

Full vision, as perhaps have they
Who walk beyond the boundary way,
I do not seek, I do not ask,
But only this, that through the mask

Which centuries of toil and sin Have fashioned for us, I may win
A clearer sight to show me where
Truth walks with Faith, divine and fair.
—Nora Perry.

WOMAN IN JOURNALISM.

WOMAN IN JOURNALISM.

Women have been peculiarly successful as journalists, and few papers of any standing are without one or more upon the staff. This is true of teligious periodicals, daily papers and technical journals. During last winter an association of women journalists was erganized at New Orleans, during the Exposition in that city. Names may be forwarded, with credentials, to Mrs. E. J. Nicholson, Picagune. New Orleans, or to Mrs. Marion McBride, Boston Post, Boston, Mass. The folloging concerning the craft has been clipped from exchanges within the last few days:

Miss Hattle A. Paul Is manager, editor.

Miss Hattle A. Paul is manager, editor, bookkeeper and business manager of the Memphis Daily Scimiter.

Mrs. L. May Wheeler has returned to Indiana and taken service with the Sunday Scatinet, as travelling and business correspondent.

Miss Ella A. Hamilton, one of the editors of the Des Moines Saturday Mail, has been appointed by Governor Sherman to serve upon the lowa State Board of Examiners.

Mrs. S. B. Thornton is editor and publisher of an enterprising local Greenback paper, the News, published at Boonville, Missouri.

the Necs, published at Boonville, Missourl,
Miss Clara V. Studnitz of Dresden, Saxony,
publishes a weekly journal, Fur's Haus,
whose first publication dates only two and
one-balf-years back. It has proved a success,
as it has already 80,000 subscribers, or more.
Mrs. Mary W. Loughborough publishes a
neat weekly paper at Little Rock, Ark., called the Arkansas Ladies' Journal, and apparently has a prosperous business.
Miss Main Lambita Methods to the Adl.

ed the Arkansas Ladies' Journal, and apparently has a prosperous business.

Miss Mamie Lambkin Hatchett is the editor of a semi-monthly issued at Henderson, N. C., entitled Southern Woman. Miss Hatchett has already made a favorable reputation in literature; her novel, "Myra," published a few months since, having been well received.

Ella 3: Leonard and Caroline G. Lingle, two Vassar girls, have bought the Atlantic Highlands, N. J., Independent, of which they will be editors and publishers. The paper is to be "independent in politics and religion, though strongly partisan on the side of Christianity, temperance and good morals."

Mrs. M. E. Bradford, has been the foreman of the Boston Commonwealth from its beginning, and has brought out every issue for fourteen years until that of last week, when her connection with that paper cased. She took the entire responsibility of the Commonwealth when, at any time, Mr. Slack was absent. She did the mailing, could give a hand at the types, or command editorials. She was invaluable to that paper.

Ids. A. Harper has a "Woman's Department" in the Fireman's Magazine, which is eald to have the largest circulation of any labor periodical in the country. Mrs. Harper has also a department in the Terre Haute, Ind., Express, and at the same time does editorial work on the Terre Haute Mail.

The Woman's Tribune of Beatrice, Nebraska, Clara Bewick Colby, editor and publisher.

torial work on the Terre Hante Mail.

The Woman's Tribune of Beatrice, Nebraska, Clara Bewick Colby, editor and publisher, is an excellent family paper. The following are regular contributors: Department of Law—Ada M. Bittenbender, Lincoln, Neb. Department of Political Science—Adaline M. Swain. Odin, Ill. Department of Hygiene and Medicine—Jennie McCowen, M. D., Davenport, Iowa. Home for the Friendless—Emma Parks Wilson, Lincoln, Neb., Elizabeth Cady Stanton, Alice B. Stockham, M. D., and others.

and others.

The Legal News, edited by Mrs. Myra Bradwill, contains an advertisement of the Illinois statutes of the current year published by Mrs. Bradwell. The Legal News company published these statutes, properly indexed and complete in less than twenty-four hours after the time had expired for the Governor to veto or to sign the acts.

to veto or to sign the acts.

The Woman's Journal, Boston, is as steady and reliable as anything on the planet. It has lately received a fresh accession of strength from the new young editor, Miss Alice Stohe Blackwell, a born journalist, beside being thoroughly equipped for the work. There is an excellent corps of contributors among whom are, on occasion, Louisa M. Alcott and Elizabeth Stuart Phelps.

WOMEN IN LITERATURE.

Louisa M. Alcott has had a sale for her

Louisa M. Alcott has had a sale for her works of over five hundred thousand copies. Queen Marguerite of Italy, writes scientif-ic essays and dramatic criticisms, and ac-cepts cash for them.

cepts cash for them.

Miss Annie L. Dawes, a daughter of the Senator, has written for young readers a book entitled. "How We Are Governed."

Miss Ada C. Sweet furnishes the poetry for the Carrent of July 11th. Miss Sweet will be remembered as the Pension Agent in Chicago, who refused to resign her office when it was asked of her, in order to make way for a person of different political views.

Mrs. Helen Jackson left sweet a nonphilish.

Mrs. Helen Jackson left several unpublishing manuscripts. Her last work was a story of humble life in the West, entitled, "Zeph." It was finished during her fatal illness, and is how, with other manuscripts, in the hands of her publishers.

Miss Alice Gardner, a student of Newnham Hall, Cambridge, England, has been elected out of twenty candidates Professor of History in Bedford College, London.

in Bedford College, London.

Mrs. Frank Lesile has gone abroad to collect material, engage artists and make business arrangements for the publication of a new historical work, entitled, "Frank Lesiles Pictorial Third of a Century—1851-1885."

Mrs. Stapleton of the Denver News, and wife of the editor, has taken the prize as the best short story writer for the Youth's Companion. She has the carte blanche to write what and when she wishes for that journal, and is bringing Colorado fame in the literary work.—Laramie Scatinel.

"Sweet Cleely" is a new novel by "Josiah

"Sweet Cleely" is a new novel by "Josiah Allén's Wife" (Marietta Holly). This is a continuance of the famous Josiah Allen's Wife's series. A literary gentleman-who has carefully examined the story, says: "In my judgment this novel will prove the 'Uncle Tom's Cabin' of the temperance reform."

RE-LIGIC

Four sisters have attained a high rank of literary work at the West. Mrs. Helen M. Gongar of Lafayette, Ind., has been, until recently, a highly successful editor and publisher of a newspaper; Mrs. L. J. Lampher of Des Moines, Iowa, has issued a "Reference Book for Chatauqua readers." Mrs. Henrietta Cosgrove of Lafayette, a book of instruction in oil, water color, cameo, lustre and other paintings, entitled, "Amateur Art," and Mrs. Edna C. Jackson will soon issue in book form "That Girl," a serial now running in the New Era, Henry county, Ill., Republican.

The Woman's Congress, or Association for the Advangement of Women, will hold its thirteenth congress in Des Moines, Iowa, on October 7th, 8th and 9th. The topics for discussion are as follows: "Is the Law of Progress one of Harmony or Discord?" by Rev. Antoinette Brown Blackwell, New Jersey; "Comparative Effects on Health of Professional, Fashlonable and Industrial Life," by Anna D. French, M. D., New York; "The Production and Distribution of Weaith," by Rev. Angusta C. Bristol, New Jersey; "The Work of the World's Women," by Mrs. H. L. T. Wolcott, Massachusetts; "Justice, and not Charity, the Need of the Day," by Mrs. Mary E Bagg, New York; "Organized Work as Illustrated by the Methods of the W. C. T. U.," by Miss Frances E. Willard, Illinois; "The Ministry of Labor," by Miss-Ada C. Sweet, Illinois; "The Need of Adjustment between Business and Social Life," by Julia Holmes Smith, M. D., Illinois; "The Advantage of the Spoken over the Written Word," by Miss Frances F. Fisher, Ohio; "The Religion of the Future," by Mrs. Imogene C. Fales, New York; "Women Physicians in Hospitala, for the Insane," by Jennie McCowen, M. D., Iowa; "Human Parasites," by Lelia G. Bedell, M. D., Illinois, Minn. A large attendance is expected at the meetings of both these societies, and a fine array of speakers will-be present.

What is Christianity?

What is Christianity?

The able editorial in The Index of August 20th, on this question, though certainly valuable in showing the inadequacy of some answers to it, seems to me, after all, to conduct to a point where the impossibility of a just definition of it is plainly to be seen. And this appears in the necessity under which the writer lies, in common with all writers, of using qualifying adjectives, when he would have us know just what is meant. Thus, he speaks of "primitive Christianity," of "organized Christianity," of "ceclesiastical Christianity of "Christianity as taught by Paul," and of "the various forms, which Christianity has assumed." Every fair and definite writer will find himself under the same necessity; for what has been and still is called Christianity has never been at any two periods, or in any two regions of the world, precisely the same thing. Acute scholars have long been accustomed to distinguish between Christianity as taught by Jesus himself (assuming that we have an entirely correct account of this in the Gospeis,—a tolerably large assumption, and one in the face of considerable difficulties) and "Pauline Christianity," or as taught, or said to be taught, by John.

And after the apostolic times came "Patristic Christianity," or as taught, or said to be taught, by John.

And after the apostolic times came "Patristic Christianity," or as taught by the Fathers, embracing various marvellous or cildlish things, before which the New Testament leagued, especially a company to the included under the title "Primitive Christianity" writers are not agreed, especially writenify is under the title "Primitive Christianity" writers are not agreed, especially extending the property to be included under the title "Primitive Christianity is cartainly not much the same with that prevailing in parts of Europe to-day. The Christianity is certainly not much the same thing with that of our fathers on this soil only a century ago. Nor is it the same with that prevailing in parts of Europe to-day. The Christianity as characterial

were. But now, as in Paul's day, "there are, it may be, so many kind of voices in the world" on this as well as other points.

The question, "What is true Platonism?" would be properly answered by a reference to the Republic, the Gorgias, Timzous, Dialogues, etc. So the question, "What is true Christianity?" is properly answered by a green cords of what Christ taught, with this great disadvantage, however, that he committed nothing to writing himself. But if, in any way, we can ascertain just what he taught hat and that only is strictly Christianity, as neo-Platonism is not exactly Platonism, so the modifications which Christianity received at the hands of its earlieg or later expositors are not strictly a part of Chistianity. But, as one may be essentially a Platonism is it would seem that one may rightly be said to accept essential Christianity without accepting all that Platotaught, it is allowed to be Christ's teaching. How much he might reject—either on the ground of insufficient evidence that it was taught by Christ, or on the ground that, if taught by him, it is, nevertheless, untrue — and yet hold essential Christianity is too hard a question for any very exact answer.

we have an infallible record, by the letter of which all opinions must be tried, is an as-sumption too monstrous for respectful at-tention.

which all opinions must be tried, is an assumption too monstrous for respectful attention.

That every honest or benevolent man may properly be called a Christian is a proposition that few probably will maintain. One may be just, humane, forgiving, patient, humble, self sacrificing, devout, and "go about doing good," may manifest, in short, the eminent virtues of Christ, and so be a Christian in spirit, while repudiating much that it is told Christ taught. (Indeed, would it not be hard to find the man who holds crery-thing that is recorded in the New Testament as Christ's teaching?) In other words, there is such a thing as a Christian spirit, and there is furthermore such a thing possibly as Christian doctrine. Why may not one cherish heartily much of the latter?

In such a case—and perhaps the number of such cases is immensely greater than at first may be thought—should it properly be said of him that he holds or that he rejects "Christianity". So far as the aim of Christianity is the moulding of his spirit or character, he is in accord with it. So far as it is the teaching of problems in theology or philosophy, and it may be incomprehensible or incredible statements respecting God and man and their mutual relations, he rejects it utterly. So different may be theetwo things that pass commonly under the same name, Christianity—Joseph D. Hull, in the Index.

Complimentary.

A highly educated and critical Spiritualist whose connection with an evangelical sect has never been severed writes, in a private letter, as follows:

letter, as follows:

"I wish to praise your number of Sept. 12th for many good things; as, for instance, Mrs. E. H. Britten's excellent letter with its very discriminating observation; Mr. D. Belden's thoughtful article on "Religion and Common Sense Views of Spiritualism." S. M. B,'s." Agnostic Experience; John Winslow's "Jesus—Spiritualism," admirable in spirit and very needful in the present irreligious trend of much that calls itself Spiritualism; and finally W. W. Currier's "Notes from Onset," the closing paragraphs of which are full of sound sense and useful suggestions. A paper that can put so much excellent matter in one number will do much to save the cause from being disgraced by the twaddle which appears so copiously in some other papers."

For several days visitors at Rock Island, R. L. have had quancrous—examples of the phenomenon of refraction. Vessels have seemed to sail in the air, headlands have appeared to float above the ocean, which could apparently be seen extending directly under them, glassy rivers seemingly ran seaward through the solid wall of the mainland horizon, clusters of small buildings have been magnified into large villages—with stately blocks, and all other distant objects have been seen distorted and unreal. At night the lighthouse fires along the coast have seemed to blaze from points far above their true position.

Buddhn.

In the JOURNAL of September 19th there is this

in the sound. or september 19th there is this statement:

"There is no certainty when Buddha lived and died. The Ceylou school of Buddhists fix the end of his career at 243 B, C. European scholars, however, are inclined to place the date later by a century or more."

are inclined to place the date later by a century or more."

Knowing that you like accuracy I want to correct like I think it must be a blunder in the types. The Ceylon School places Buddha's birth 823 R. C. and his death 518 R. C., 300 years earlier than the date given in the Journal. Max Muller thinks there is an error f80 years in the Ceylonese chronology; that the dates shoold be 557 R. C. and 477 R. C. No European scholar places this date of Buddha's death so late as 243 R. C. The great council at Patallputra under Asoka, the Buddha's Constantine, was held in 242 R. C. and this is variously put at from 128 to 228 years after Buddha's death. The difference between the earliest and latest dates given by European scholars is from the 370 R. C. of Westgrant to the 477 R. C. of Max Muller; not from 148 R. C. to 248 R. C. Detroit, Sept. 24, 1885.

T. B. FORBUSH.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or an be orders: through the office of the RELIGIO-PHILO-OPHICAL JOURSAL.

ST, CHARLES BIOGRAPHICAL DIRECTORY and Ceasus Report; together with a complete City, Town, County and State Registry of Public Officers, 16 vo. cloth, 160 p. Chicago: J. F. Wilcox, 157 Dearborn St. 1885.

This little book will prove of great value and in-terest to all residente of a beautiful village—city they call it flow—lying on the banks of Fox River in Kane County, Illinois.

New Books Received.

INTRODUCTION A UNE ESTHETEQUE SCIEN-TIFIQUE. By M. Charles Heary. Paris. ALDEN'S CYCLOPEDIA OF UNIVERSAL LITER-ATERE. Vol. I. New York: John B. Alden Pricé, cloth bound, 60 cents. ST. CHARLES BIOGRAPHICAL DIRECTORY, and Census Report. Chicago: J. F. Wilcox. Price, 60 cents.

Kossuth, from feeble health, has been compelled to stop teaching English at Turin, and has gone to live in the Alps on a farm, where his sons will hereafter support him.

\$250 A MONTH. Agents wanted. 90 best sell-



WANTED An active Man or Woman in Cookies Salary \$75. per Menth and Expenses. Cantassing outst and Particulars rask: STANDARD SILE-MARK OR. Booth. Mass.

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"I suffered with catarrh 6 or 8 years; tried

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spend-ing nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

improved." M. A. ABBEY, Worcester, Mass. Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Bend for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Beeds, Lowell, Mass. "Hood's Sarsaparilla beats all others, and

Register of Beeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. Barkington, 120 Bank Street, New York City.

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Dr. J. C. Ayer & Co., Lowell, Mass.



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Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the Blomm—ready to be consulted at any moment when In the Blomm—ready to be consulted at any moment when relief the other than the proper and the sentence of the sentence of the sentence of the sentence of complex intelligence can understand it.

It is written in the plant inagurage of the people. Any read or of complex intelligence can understand it.

It is any the sentence of the sentence of the country in the sentence of the country. It can hardly be that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers.

The chapter griding the labels scientified

SANITARY INSTRUCTIONS

CHOLERA

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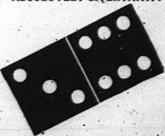


Do You Snore?

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"Any reader of this issue of the RELIGITORY AND THE STATE OF THE STATE

Beligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY. TERMS OF SUBSCRIPTION IN ADVANCE.

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nges and individuals in quoting from the Ex-LIGIO-PHILOSOPHICAL JOURNAL, are requeste tinguish between editorial articles and the co-tions of correspondents.

tions of correspondents.

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CHICAGO, ILL., Saturday, Octtober 3, 1885.

Agnostic Comfort.

The following from the San Francisco Post has been going the rounds of the press and apparently giving to many much satisfation. It seems to us entitled to some consideration, some fair estimate of its real value

eration, some-fair estimate of its real value:

It is not long since a lady of this city was suddenly overwhelmed by a great affliction, that, coming
like a thunderbolt upon her, for a time threatened
her life. Her son, and only child, had gone on a
short business journey, expecting soon to return.
Sudden and fatal illness overtook him, and a brief
telegram announced the drealful tidings to his heartbroken mother. The terrors of the Calvanistic creed,
in which she had been brought up, and according to
which as she well knew, there was no hope of future happiness for the unconverted young man, added greatily to her agooting grief over his death, until her friends feared that her reason, if not her life,
would be destroped. A lady friend, who had sympathized deeply with and valuly sought to console her,
informed Col. Ingressol, and begged him, if possible,
to write something which might at least relieve in a
measure the terrible apprehension as to the fate of
her son, under which she was no agood measure
effective:

MY PEREMEADAN MY CO.

measure the terrible apprehension as to the fate of he soon, under which she was suffering. The following is his letter, which was in a good measure effective:

Aft Prandmadam: Mrs. C—— has told me the sad story of your almost infultie sorrow. I am not foolish enough to suppose that I can say of anything to lessen your great grief, your anguish for his loss; but maybe I can say something to drive from your poor heart the flend of fear—fear for him. If there is a fod, let us believe that He is good, and if He is good, the good have nothing to fear. I have been told that your son was kind and generous; that he was filled with pharity and sympathy. Now, we know that in this world like begets like, kindness produces kindness, and all good bears the fruit of joy. Bellef is nothing, deeds are everything; and if your son was kind, he will naturally find kindness wherever he may be.

You would not inflict endless pain upon your worst enemy. Is fed worse than you? You' could not bear to see a viper suffer forever. Is it possible that fod will doom a kind and generous boy to everlasting pain? Nothing can be more monstrously absurd and cruel. The truth is that no human being knows anything of what is beyond the graw. Unothing is known, then, it is not homes for any one to pretend that he does know. If nothing is known then we can hope only for the good. If there be a food, your boy is no more in his power now than he was before his death—on more than you are at this moment. Why should we fear God more after death than before? Does the feeling of God towards his chillèren change the moment they die? While we age aliax they say God logs us; when will he cease to loffe us? True love never changes. I beg of you to threst way all fear. Take counsel of your own heart. If God exists your heart is the best revealation, of Him and your heart could never send your boy to endless pain.

After all, no one knows. The ministers know nothing. All the churches in the world know no more on this subject than the ants upon the antibilia. Cr

It was a hard place to put a man who says he knows nothing of a future life, nor even believes in it, to beg him to write a letter of consolation to a mother heart-broken over the death of an only son, and whose special grief was her agonizing apprehension that he had passed to an unhappy state of being. That in his confessed utter ignorance on the subject he should have attempted such a task speaks well for his benevolence—if indeed he wrote solely for the distressed mother and not public effect—and we are by no means disposed to withhold from him full credit for this virtue.

We are told that notwithstanding his disadvantages his effort "was in a good measure effective." This is certainly most gratifying. But it is worth our while to inquir just how far it was or could be legitimately

So tar as the letter was an expression of earnest sympathy, even if it was nothing more, it may well have been consoling. True , it may well have been some pathy is always measurably so. far as it assalled the

sympathy is always measured.

And furthermore, so far as it assailed the monstrous doctrine of endless punishment it monstrous doctrine of endless punishment it must monstrous doctrine of endless punishment it was excellent in purpose. But this, it must be remembered, it is easy for any one to do, especially if it is to be done only by mere assertion. The human heart universally cries out against the frightful dogms, receive from it with invincible horror, and the human mind refuses to believe it everywhere except

under priestly domination or misguidance. Even then it cannot be held to it; reflection on what it really means or the death of some dear friend not " in the faith " has in count less cases been enough to dispel it. The truth is it is a belief that cannot have a home in the heart, whatever the lips may say. The redoubtable Colonel had no occasion to argue against it. No one has. Had he attempted this he would have found the task very hard from the premises of an agnostic, who knows ch as whether there be a God or an intelligent and worthy end in the universe and who must see in this life incalculable suffering prolonged through all human his which he deems utterly unreason able. How can such a one know that the story will not continue forever? He has no data on which to deny it.

But the great question of our condition after death is not settled, when we have ab-jured the hideous doctrine of "endless" pain. The anguished mother might well wish to know to what kind of condition, whether of greater or less duration, her darling boy had passed. May he not now be unhappy? is her heart cry. And may he not continue so -who knows how long? So have thousands upon thousands of full hearts cried.

What has our agnostic comforter to say on this grave question? Listen! "The truth is that no human being knows anything of Really! If this what is beyond the grave." be so, further words would seem needlessvain as the wind. Bare conjecture, baseles hope, is the very best he has to offer. He may wreathe into his prettiest (though com-mon-place) imagery, and "wish he could say something that would put a star in your night of grief, a little flower in your lonely path:" but it remains far from a star of faintest light, or even "a little flower." It is only blank conjecture in utter darkness; a hope-if that can be called such the offspring only of our wishes. But this very cheap and worthless consola-tion—the desolate heart—if it could only be satisfied with it — could manufacture in undance for itself.

Yet in one place our miserable comforter does not undertake the semblance of an argument. Not the best, indeed, that even an agnostic might urge. Had his mind been as philosophic as it is bold and impulsive, he might, even from his position, have presented an argument of some force. Granting the possibility of an existence beyond the grave, he might have based some comforting assurance on the probable continuity of character and of course of its legitimate results in that sible life to come. If, as the great English epic poet sang, and as multitudes of profound thinkers have deeply felt,

"The mind in its own place, and in itself . Can make a heaven of hell, a hell of heaven,"

character will always have its intrinsic sources of happiness; and if existence con tinues after death there is no known reason why this principle should not continue to hold, and, especially in a Spiritual world or one eminently of the internal life, develop

This view, however, our agnostic console as disregarded, and for it has substituted a very, doubtful plece of reasoning. It is this As in this world kindness produces kind ness, if your son was kind he will naturally find kindness wherever he may be." The son's experience of the world must have been small indeed if he had found that his own kindness was always returned in kind by others. The brave and kindly Colonel him self in his own much larger experience cer-tainly has not found this law working so uniformly that he can depend upon it and base all his unknown future upon it. He and most men, good or bad, would be left in a sorr plight if their experience of reciprocated kindness in this life were to be made the measure of all they may ever expect. Consolation could not well be more meager

The best words in the Colonel's letter and really well deserving the attention of those who have been brought up in the abject bondage of orthodox terrors, are these—even with the "If." "If there be a God, your boy is no more in his power now than he was be fore his death—no more than you are at this moment. Why/should we fear God more after death than before? Does the feeling of God toward his children change the moment they die? While we are alive they say God loves us; when will he cease to love us? True love never changes." This is sound doctrine and ought to have its full weight with every reader. It ought to dispel all un-reasonable fears. But it does not teach that there is no retribution after death, or that that retribution, though perfectly just, may not be dreadful. The same wide-reaching Love under whose moral laws the screet discipline is often ordained for us in this life, may continue it in the next; nay, carry it out far more conspicuously and effectively.

But, with these good words excepted, the sum of our agnostic's consolation plainly is-"I do not know." He may say in one of his characteristic poetical flights, "Under the seven-hued arch of hope let the dead sleep." This is very pretty; but where is the founda-tion of this "hope"? The figure, with skill roll or this "nope"? The figure, with skill-ful art, suggests the bow of promise. But where is the promise? Is it visible to the eye of utter ignorance? "Agnostic" is but the Greek for "ignorant"; and speaking for himself slope and in the d not in the particular role himself alone and not in the particular role of comforter, this unqualified position, "I a little New England town to settle down, don't know," might have been in order and even modest and sensible. But with this he is not content. He must add, "After all, no one knows. The ministers know nothing.

All the churches in the world know no more on this subject than the ants upon the anthills." Possibly by taking refuge in the

highest sense of the word "know" as usable only with reference to self-evident or mathematically demonstrable truths, he may defend this statement. But in the ordinary sense of having well based and reasonable convictions, such as are sufficient to guide our practical conduct in life, there are mil-" know " there is a life befo us when this is past. They know it as well as they know the facts of their daily lives, and by the same kind of evidence. They are bliged to pin their faith on ministers or churches, on traditions or obscure meta-physical reasonings; though they believe that in all human history evidence, and of more than one kind, has not been wanting to the grand fact of immortality. But better far than they know the alleged facts of ancient history, sacred or secular, they know this fact. They have tested their knowledge as the truth of no ancient records can be tested-by direct observation; the observa tion of facts multitudinous and most various, all converging to one point as their only adequate explanation. It is the observation of myriads of witnesses in number, and of hundreds of the highest qualifications; scholars, philosophers, scientists, shrewd men of affairs, experts in the work of investigation and in the weighing of evidence. As one of them, the distinguished Prof. A. R. Wallace, says, " the facts, attested as they are by millions, cannot be ignored by any thinking mind. A mass of evidence is capable of be ing produced which is most overwhelming. and if adduced in any court of law on ques tions of property or life, would make the verdict affirmative."

This "mass of evidence" Col. Ingersoli may ignore if he chooses—that would be truly agnostic—but it cannot be essentially weak-ened. It has been collected, he should re-member, by years of careful labor on the part of men at least every way his equals in natural acuteness and in scientific and philosophical acquirements, and in breadth and patience of investigation much his superiors. In the face of such witnesses we must square ly say it is only the grossest presumption for Mr. Ingersoll to write, "I do know that oth-ers do not know." He does not know this. He cannot know it. And in assuming thus to limit the knowledge of other men by his own, he is guilty of an arrogance that in any other man would seem to him ridiculous.

EDITORIAL NOTES OF TRAVEL.

Six miles from Montpelier is Barre, a vil-lage little known in past years to other than Vermohters but which in time will have a national reputation. For several general tions it was a staid, slow-going place where mail was delivered to small farmers and such tradespeople and professionals as could keep body and soul together by levying toll upon the scant products of the not over-generous soil. The young men and women were forced to leave home to seek their fortune in more favored localities, and many of the venturesome and talented pushed their way West. Among this number was the former editor and proprietor of the JOURNAL, who was born in Barre in 1813. Until a fee years ago a railroad through this section was scarcely dreamed of, and no sign of the com ing prosperity was seen. At last, Yankee enterprise laid iron rails on a road-bed not quite as crooked as a rail fence, and the ound of the locomotive whistle awoke the onservative old settlers to new life. Shrewd spectors from other sections now and then visited the region, and eventually on some of the most sterile and worthless farms were developed granite quarries rivalling in value the best in the country. To day, the once supposed-to-be-dnished village has the air of new and vigorous growth so prevalent in the West and so rare in New England. Italian sculptors and skilled workmen find employment; over seven hundred men are earning good wages, some of them growing rich, of the rock taken from these formerly worthless farms. The only obstacle in the way of Barre and the development of the quarries is the high freight tariff which renders it difficult to compete with more favored localities. The tariff from Barre to Chicago, for instance being greater than from points where the haul is considerably longer. At present the industry is confined almost wholly to come tery work; what is wanted is a tre tion rate permitting competition with other points in supplying granite in blocks for building and paving purposes. Some seventy five new dwellings, many of them costi several thousand dollars, are now in proce of construction. The Barre Academy is a stately brick structure where a superior school is conducted under Universalist auspi-ces. Here youth of both sexes are fitted for college, or prepared for active business life

A VISIT WITH DR. AND MRS. NICHOLS Chicago readers of the Journal and thousands of others in the West are familiar with the name of Mrs. Emma Nichols, as one of the best trance, test and healing me developed by modern Spiritualism. The home of Dr. Geo. B. and Mrs. Emma Nichols during their residence in Chicago, was the resort of tors. Many of their friends bear nau known the country over. Dr. and Mrs. Nich ols were born in the vicinity of Barre, and two years ago returned to their native to reside. To go back in the prime of life to a little New England town to settle down, after having once mingled in the busy whiri

regulate so as to conserve the best intereste of her family and her own health and highset spiritual growth. During the compara-tively short period of her public work in Chicago her books show she gave over five thousand scances or sittings. Realizing that this severe strain was one she could justice to herself and her family continue, she wisely decided to abandon the public work. This could not be done and remain in Chicago, and for this reason in addition the educational advantages for the children which were to be had in their native town Nichols determined to return to Barre.

The day following our visit to Burlington we took the train from Montpeller in the early morning, and in half an hour were warmly greeted by Dr. and Mrs. Nichols and their two lovely children—a son and daugh-ter. We found the family domiciled in a de-lightful home, the house filled with evidences of cultivated taste and permeated by that indescribable air of refinement which one can orb with pleasure, but which is so subtile as to defy analysis. We found that our mu-tual friends, the Rev. Dr. H. W. and Mrs Thomas of Chicago, had made their way to Barre in advance of us, and spent a week in the Nichols household. From the account given of the experiences of that visit we ingiven of the experiences of that visit we in-fer that Bro. Thomas found no time to study his sermons for the coming season; and we have an increased respect for his capabilities of physical endurance. But then, most any man ought to be able to endure fatigue when he is so fortunate as to be physically and spiritually fed in such a home as this. After a day's drive over the hills and through

the Gulf" in Williamstown, with dinner in the old-fashioned wayside tavern where as a girl, Mrs. Nichols told us, she had many times danced all night, we were enjoyably fatigued.. But there was still just one more sight that must be had, namely, the view from the hill-farm where Mrs. Nichols was born. This was only four miles away—after a day's drive four miles is only a trifle—over a mountain road. From this elevated spot seventy-five mountain peaks are visible and the view is one of the finest in Vermont. .The old farm-house has fallen into desuctude. but a roomy, modern structure shelters the hospitable family-consisting of Mr. and Mrs. Clark and two fine representatives of the union—a son and daughter. As Mrs. Clark is a sister of Mrs. Nichols we felt already well acquainted, and but for the fast gather-ing darkness should have gladly prolonged our visit. But when a western man, accus-tomed to level roads, has before him a strange horse with an undue amount of "go" in him and a down grade road checked off with gullies, decorated with boulders and touched here and there by a somewhat vigorous mountain stream, and this road to be traveled in the dark, the situation is not calculated to induce that passivity necessary for the com-plete enjoyment of a glorious sunset even when he is held up to his work by seventy-five peaks. Hence in this instance the traveler tarried not. He desires, however, to put it on record, that aithough he is quite sure Mrs. Nichols had not the most implicit faith in his horsemanship, yet she never infimated her doubts; and when the "near" fore-wheel wrestled with a boulder or the "off" hindwheel suddenly sank in a hole, she never once exclaimed, "O my!" but just talked on as unconcernedly as possible, with only a slight what'll-become-of-my-children quiver in her voice to betray her real views of the situa-tion. Neither did she even once attempt to seize the reins. We therefore unanimously vote her a thank-offering.

We here remark, in passing, that before leaving the mountain home we contracted with the liberal-minded owners for next summer. We are to do the general utility work during harvest, assisted by Dr. Thomas. Owing to the gentle and persuasive powers of the preacher he was assigned the duty of milking, while the writer is to stand by to lend a hand in fighting the files that accompany the Alderneys and Jerseys from the pasture. As the or is also an excellent painter, the barn and fences are to be given a coat of red, none of the flery, future-punishment color, but a progressive and heterodox minister can skil-fully lay on. Between the trunks of the noble sugar trees, hammocks are to be swung where sugar trees, nammocas are to be swing where the ladies can recline while acting as re-ferees in case differences arise among the imported farm-hands. No theology or phi-losophy is to be talked under penalty of nand for the immediate "resignation of the offender. At the expiration of the season, the one who has gained the least vital force is to pay for all damage done to farm, buildings and stock.

After a night's rest and an excellent breakfast, Mrs. Nichols was so kind as to permit our spirit friends to use her medial powers. For a half-hour we held sweet communion e presence was n manifest by such striking proof of identity as to bar all doubt. Mrs. Nichols now only exercises her mediumship for the benefit of her friends, or in cases specially worthy consideration. Dr. Nichols has a large un ical practice extending over several towns the children have grown robust and more in teresting, if possible, than of old. Altogeth-er the family is most pleasantly situated. We

prospect of a pleasant month's stay we headafter taking the train for what promised to be a rather lonesome afternoon's ride we were greeably surprised to meet Mrs. Henry J. Newton and her sister, Mrs. Chase, of New York. Mrs. Newton, as our readers know, has been actively identified with Spiritualism for a generation, and is devoted heart and soul to the work—as is also her sister, less public way. It goes without saying that the whole field of Spiritualist activities was quite thoroughly canvassed. Mrs. Newton is deeply concerned in the interests of children youth, and anxious to see that attention paid to their spiritual culture which is so greatly needed and so generally neglected. This is one of the most pressing demands now before Spiritualists, one which should not be put off nor lightly treated. We can hardly refrain from here dwelling at length on the subject, and hope that in her effe Mrs. Newton will receive the enthusiastic and steady support of the First Society of New York and all others who can co-operate with her.

THE BEALS FAMILY.

Leaving these friends at South Vernon, we look the train for Greenfield in order to spend the night in the cheery home of our old friends Dr. and Mrs. Joseph Beals. As President of the New England Spiritualist Camp-Meeting Association for the twelve years of its existence, Dr. Beals has acquired among Spiritualists a world-wide reputation as a nscientious, genial man and an able presiding officer. We have had exceptional-ly good opportunities for studying him, and the longer we know him the greater is our. esteem. Formerly an active and devoted member of the Congregational church and superintendent of Sunday school, he gradually outgrew his environment. When the new light of Spiritualism filled his soul with joy, and what had before been dim and uncertain became clear, he in his enthusiasm thought he had but to unfold it to his pastor and church friends to have them enjoy it with him. Great, therefore, was his astonishi and chagrin to find them cool, skeptical and repellant. However, this did not weaken his purpose nor dampen his faith, and now he has the satisfaction of knowing that many of his old friends have been liberalized and benefited by his pioneer work. During our visit in his model home, we were shown a large number of paintings in oil and water colors, the work of his son Willis, who has been in France for two years and is to remain another year, perfecting himself in his art. Willis's work shows both genius and pains-taking attention to details. His name will ometime be well known to lovers of art. Dr. nd Mrs. Beals/have reason to be proud of their children, all of whom, four sons and a daughter, are worthy of their noble parents.

IN BROOKLYN. Saturday night found us domiciled with friends in Brooklyn. On Sunday afternoon we attended the scance of Mr. Slater at the Church of the New Dispensation. Mr. Slater is a young man of slight mold and exceedingly nervous organization, and a sensitive of unusual development. His tests seemed at times the direct result of spirit control and at others of telepathic action, and again a strange combination of both. His extreme sensitiveness is likely to unfit him for public work unless he is carefully guarded by some benevolent and experienced friend. Un-der healthful guidance great things might be reasonably expected through his delicate and peculiar organization.

Of our visit with Dr. Crowell, whose name is known and honored among Spiritualists, and also at the home of Judge and Mrs. Dailey, who have done so much to advance Spiritualism in Brooklyn, as well as with those veteran laborers, Mr. and Mrs. S. B. Niebols, and many others, we have not space to speak at length. Suffice it to say that new courage and strength is always to be had from contact with these people. We had intended to spend a few days in New City, but found that we must forego that pleasure until later in the season

Dictates of Duty.

In another column will be found an abstract of a most excellent sermon by Rev. Charles Conklin on the "Dictates of Duty." The Journal commends it to the attention of its readers. If Mr. Conklin's words strengthen the conception of duty and encourage to greater endeavor any reader of the Journal, and we believe they will, we shall be glad.
As a class the JOURNAL's readers are people who do right because it is right so to do, and not through the hope of reward or fear of punishment.

Now is the time to obtain new anbeeribers for the JOURNAL. Let every well-wisher make reasonable exertion to increase our our readers. Bear the Journal always in ested in Spiritualism and rational religion. the interests of the Journal as your friends as closely at heart as the editor has yours and you will be astonish rapid growth of true Spiritualism.

Rev. Samuel Watson writes as follows from Memphis, Tenn.: "Our meetings here are of more interest than they have been for a long time. The congregations are increas-ing, and many are desirous of investigating. Some fine tests have been given publicly by Mrs. Clanney, who is a very reliable medi-

The Theosophical Society's "Manifesto."

We print in another column a resolution passed by the Theosophical Society at the last meeting of the Board of Control taking charge of the American Society for Psychical Research, and appointing a public censor of their proceedings. While it is certainly an extraordinary document, the general attitud of the A. S. P. R. (though not of all its mem bers) toward psychic phenomena seemed to render it necessary on the part of the Theo-sophical Society to take this course, and the Psychical Society have only themselves to

The Theosophical Society is not exactly what it used to be, and is far from that which its opponents still believe. It is undeniable that it has in the past given abundant caus for adverse criticism, and some of its mem bers have merited all the attacks to which they have laid themselves open. Its recent reorganization, so far as the numerous American branches are concerned, places it upon a different footing, and it is now said to be a compact, coherent and well-disciplined organization, in the hands of earnest truthseekers and truth-lovers, who would them selves be the first to denounce and expel offenders in their own ranks. Their recent action in the Kimball Chainey scandal may be cited in point; and it is within our per sonal knowledge that the leaders are not nec-essarily committed to Madame Blavatsky.

The love of the marvellous and the fear of the unknown which are inherent in human nature, attract to the Theosophical Society cranks and shady characters of every degree. well as frauds and disreputable adventurers who wish to use its name as a cloak for their unworthy schemes. We suspect that the Theosophical Society has not always been particular enough in inquiring into the character and motives of its candidates for initiation, and it has doubtless had as much trou-ble with such persons as the cause of Spiritualism itself has ever had to contend against. But the Society has at length evidently found a way of dealing with all such, which puts it as an organization on an unexceptionable footing. It is, and will doubtless remain a society in every sense of the word; but it is now, we infer, the last place where a fraud or a crank need look for anything out justice; and the results of its researches in psychic science are submitted to the most rigid scientific scrutiny.

Nothing in the "manifesto" we print re

flects upon the Western Society for Psychical Research. We happen to know that the Theosophical Society regards this organization in its proper light, recognizing fully the difference between its motives, purposes and methods and those popularly believed to gov-ern the A. S. P. R. We have letters from prominent Theosophists, including the leaders of the movement in America, heartily en dorsing the Western Society's aims, met and membership, as indicated in the inaugural address of the President, and the list of members. There is every indication that the two organizations will work in harmony to the same good ends, with mutual respect and good will.

There is a widespread impression that Theosophy is antagonistic to Spiritualism, and that the Theosophical Society is unfriendly to American Spiritualists. The idle talk of some misguided or would-be Theosophists, and the unworthy and groundless claims of certain others in the theosophic ranks, have unquestionably given ground for the preval-ent misapprehension. But nothing in the ent attitude or conduct of the The cal Society colors any such unfair judgment so far as we can discover: .We are assured, from authoritative sources, and by those in whom personally we have entire confidence, that nothing could be further from the truth and we think the event will justify our anticipation, that Spiritualists will find no warmer friends than the Theosophists, no more staunch supporters of all that is good and staunen supporters of all that is good and true and wise in their cause, none note ready to help them to weed out all that is objec-tionable in their own ranks. It could not well be otherwise with an organization whose first object is to form the nucleus of universal brotherhood, and the next, the investiga tion of the psychic nature of man and the development of his spiritual faculties.

We are assured by prominent Theosophists that intelligent, enlightened and candid Spiritualists would be surprised to know what a solid organization the Theosophical Society has become in this country, with a definite and consistent policy in worldly affairs, clear and distinct views in spiritual science, unlimited facilities for psychic re-search, and entire tolerance for those whose judgments and methods differ from its own.

When a priest, as in St. Louis, public schools and refuses church privileges to Roman Catholic children who attend them, he expresses ideas which have no place in this country. Those who oppose the public school system are not Americans, and are at liberty to leave at any time for some coun where public schools do not exist. One thing is tolerable certain: even the fawning politicians who are usually ready to sac-rifice conscience to policy, will scarcely rifice conscience to policy, will scarcely venmovement directed against our educations system; and such effort must stand isolated as the result of an imported idea. What result of an imported idea. What ns the result of an imported idea. What makes this country strong in the future is its public school system; and those who seek to cripple it will find the experiment dangerous. The subject is one concerning which no nonsense should be tolerated. This is the country of liberal education and independent thought—not a land where children are herded to be taught one thing alone.—Ex. GENERAL ITEMS.

Gerald Massey is now on his way home to England from the antipodes.

Dr. Dean Clarke has been lecturing at

Mrs. J. C. Bundy spent last Sunday in Boston and, as we go to press, is expected to reach home on Wednesday of this week.

Mrs. H. Mitchell of Cheyenne, Wyoming Territory, is said to be doing an excellent

J. W. Mationey lectured at Onset Bay, Sept 6th and 13th. He went from there to Bos ton. He expects to come West in October of November.

The JOURNAL will be sent to new subscrib-

ers, on trial, thirteen weeks for fifty cents. Swell the list with new yearly subscribers when you can, but send in thousands of trial subscribers anyhow!

J. H. Rhodes, M. D., of Philadelphia, writes: The Journal is, by its superior teaching and its scientific and philosophical demons trative traits, rapidly winning its way in the

minds of the best Spiritualists."

Mrs. Nannie Watson of Memphis, formerly well-known to the Spiritualist public as the "Home Medium" of Dr. Samuel Watson's American Spiritual Magazine, is visiting friends in the vicinity of Chicago.

During the camp meeting season J. Clegg Wright delivered sixty lectures. He has resumed his labors in Philadelphia. His controls are giving a series of lectures there

upon "Spirit Life, its Nature and Sociology."

J. S. Norton writes as follows from Brenham, Texas: "Should you chance to know of some good, reliable medium coming to Texas. say that we will always take care of please say that we will always the ministera of our kind. We have a house free of rent for a family, if desired,"

Mr. Justice Maule of London, has aston-

ished both Church and State in England by a decidedly new departure. A small girl witness, when asked if she knew where she would she told a lie, said she didn't. "Nor do I," said the Justice, and had the small girl sworn at once.

P.C. Mills, of Sargent, Neb., requests us to say that he speke at a temperance meeting at West Union, Neb., Sunday, Sept. 20th, and in the evening at Jefferson school-house on Spiritualism. Sunday, the 27th, he spoke at Esterville, and the 28th, 29th, 30th and Oct. 1st, he held a discussion with Rev. E. D. Eubank at Douglas Grove.

Another statue has been added to the number for which Rome has long been celebrated. The Pope has just assisted at the ceremonial of placing a bronze statue of St. Peter on the monument erected in the Vatican Gardens o commemorate the Ecumenical Council that was opened by Pius IX. Dec. 8th, 1869, and adjourned in July of the following year, not as yet to meet again. The monument, a correspondent at Rome says, is twenty-seven metres high from the base of the pedestal to the head of the statue.

J. F. Clackner of Ravenna, Ohio, writes as follows: "My brother and myself have been passing four or five days with Mrs. Cobb's dium for materialization. We witnessed many beautiful demonstrations of spirit power and return, through her mediumship. We saw several of our relations that have not appeared there before, among them our Un-cle Benjamin Fish, father of Catharine A., wife of Giles B. Stebbins. He appeared al-most as natural as life."

Should there chance to be any "re-incarnaamong the Journal's readers, it is hoped they will fairly and candidly conthe communication by Prof. Jos. Rodes Buchanan, in another column. The JOURNAL does not propose to precipitate a discussion upon its subscribers; hence it requests that only such disciples of re-incarnation as are able to supply actual proof of their claim will ask for space. Any demonstrable evi-dence of re-incarnation will meet with hospitable welcome by Dr. Buchanan and all other truth-seekers.

The trial of the suit of James B. Silkman of Yonkers, against Darius G. Crosby of New York, was brought to a termination the 25th ult. at White Plains, N. Y. Both the plaintiff and defendant are lawyers. The suit was brought to recover \$23,000 damages for mallecution and imprisonment. plaintiff had been arrested while attending a religious meeting in Yonkers and "rail to Utlea Lunatic Asylum, and after being kept there months was discharged by Justice Barnard, who declared he was sane and always had been. Mr. Silkman obtained damages for his incarceration. The jury re-turned a verdict of \$15,000 damages to the

A late number of Science contains a letter ing what he saw under the shade of som willows skirting a shallow place in a creek in the Gunnison Valley, Colorado. A small swarm of mosquitoes was circling over the water, where some fresh-hatched mountain trout were readily discernible. Every few minutes the baby trout would rise to the surface of the water, and remain there an instant, with the tip of the head exposed. A mosquito would at once alight upon the shin-ing spot, and transfix the trout by inserting oboscis, or bill, into the brain of the fish, which apparently was completely paralyzed and unable to escape. The persecuto would not relax its grip, but, holding its vice tim as in a vice, would extract all the vital juices from the trout's body. When this was julces from the trout's body. When this was accomplished the dead trout would turn over on its back and float down the stream. The observer witnessed the murder of twenty trout in this manner in the course of half an A. B. Church, of Columbus, Ind., a promi-nent Spiritualist, and author of several works, passed to spirit-life a short time ago.

Rev. Herman Snow has returned to Boston for the winter, and is located at No. 19 Dove Street, where he is ready for his winter's work, after spending the summer in Con-

The lecture, purporting to be by Spirit Rushton through the mediumship of Mr. Wright, which appears in this number will be found a radical discourse. It is likely to call out discussion, and that we shall welcome, provided communications are to the point and not too lengthy. In connection with this lecture we also call attention to a brief article by Rev. J. D. Hull, on the third page. Mr. Hull's exposition of his subject is fair and clear, so far as he goes.

We have received in pamphlet form, 16 pages, the address of Rev. G. C. Lorimer, D.D., delivered at the funeral of Henry Arthur Elkins, the well known artist, together with obituary notices from some of our leading dailies. The pamphlet also contains a picture of the artist. It is published by The Vincennes Gallery of Fine Art, Chicago. Those who knew Henry A. Elkins, "the mountain landscape artist," will welcome this tribute to his memory.

Prof. L. N. Fowler, London, England, has our thanks for his cabinet photograph, also for several of his lectures on different subjects connected with Phrenology. He says: I see Dr. Buchanan contributes to your paper. He travelled with me in 1835-6, in my lecturing tour to New Orleans. He is doing a great work and is a remarkable man. While you are devoting your whole attention to spiritual development and phenomena, I give my time and attention to Physiology, Phren ology and Temperance." Prof. Fowler was, for many years, connected with the publish-ing firm of Fowler & Wells, New York.

Monsignor Capel, the noted Catholic divine, delivered a lecture in San Francisco-Cal., on "Spiritism." He was replied to in an able manner by Geo. P. Colby. The Gold an able manner by Geo. P. Colby. The Gold-en Age says: "Mr. Colby acquitted himself with credit. But what surprises us, in the Monligdoy's reply to Mr. Colby, is his very frank admission of belief in all the fundanental principles of Spiritualism. It is, in fact, such a complete endorsement of our ists would be almost ready to welcome the distinguished churchman to the spiritual fold, but for one serious drawback, and that is his adhesion to a 'church' that consigns all without its folds, and non-church Spiritualists especially, to everlasting perdition.

A Mormon polygamist who has been interviewed by the Denver News, admits that he is the proprietor and protector of seventeen wives, and that he could procure as many in the metropolis of Colorado, if h wanted them. He avers, moreover, that there has not been a single prosecution for bigamy or polygamy in Utah that has not been instigated by women. "Some cranky female," he says, "becomes jealous of her husband. not receiving as much attention as she desires and makes a fuss, which comes to the ears of the Federal officials; and the result is, her husband is arrested and tried, and in same cases conviction follows. Women that are satisfied with their husbands never squeal. It is to be hoped, in the interest of morality that there will be widespread marital dissat isfaction among the wives of the polygam-ists, and that "squealing" will become a prevalent feminine practice in the house holds of the Latter-Day Saints.

The Chicago Tribune says: "Let not even the materialist longer despise the humble missionary. Upon what is apparently good authority, it is asserted that in some fields the missionary business is exceedingly profitable, even from a worldly point of view and instances are quoted where the shepherd ojourn among the heathen has returned to civilization with scrip in his purse in abundance. Indeed, in some cases the returned missionary has been what is vulgarly called so " well heeled," as to abandon preaching altogether and devote himself to enjoying things of the earth earthy. In the Samaon Islands, as Steinberg, the adventurer, learned to his cost, the missionaries are learned to his cost, the missionaries are a powerful body politically, and in China it is said that missionaries are the principal secret agents for the distribution of opium. A correspondent, speaking without prejudice of the missionary business, says of one of the richest men in Washington, who lives in one of the finest houses there, that he is an old missionary who made his money skirmishing around among the heathen, and his ca cited as being by no means an isolated one. It is such a record which impels comment the poor missionary. He has shown a capa-city to care for himself in a worldly way not always manifested by the ungodly.

General News.

The flood at New Orleans is subsiding.—
Cholera has appeared at Nice, France.—The
Chillan customs revenue for August was \$2,
122,467.—Revivalist Sam Jones opened last
Sunday at St. Joseph, Mo.—There is great
complaint in Illinois towns of a scarcily of
postal-cards.—Judge Waldo Colborn of the
Massachusetts Supreme Court is dead.—Immense swarmh of Jocusts have invaded Merico and are devouring the impathered efops.
—Levi P. Morton-has presented a tract of
land to the City of Newbort, R. L. for a putlic park.— Common Sense "was the subject
of Frof. Swing's discourse at Central Church
last Sunday.—If direct nagotiations between
the Powers prove resulties, the Pope will act
as arbitrator in the Carolines difficulty.—Two
glandered horses have been killed near Vandalla, Ill., but there is said to be little danger
of the disease spreading.—Of Minnesota's

total population, 1,117,793, there were born in the United States 722,564 and 395,225 are of foreign birth.—A sermon on "Chicago's Drink" was preached in the Lincoln Street Methodist Church last Sunday by the Rev. Wer B Leave

of foreign birth.—A sermon on "Chicago's brink" was preached in the "Lincoln Street Methodist Church last Sunday by the Rev. Wm. B. Leach.

The Mexican Government has placed an inspector in the London Bank of Mexico and South America, and the bank will be required under the banking code to restrict itself to deposits and discounts and to withdraw its notes from circulation.—A citizens' meeting at Seattle, in Washington Territory, adopted etrong resolutions in favor of the vigorous enforcement of the Chinese Restriction act, deploring the presence of the Mongolians, and urging the use of all lawful means for their removal.—Although there were grave apprehensions of trouble in London at last Sunday's Socialistic demonstration, peace prevailed. All the available police force in the British metropolis was held in reserve to quell any outbreak. There were 40,000 people at the meeting.

A circular has been issued by the Executive Board of the Union Pacific employés, stating their alleged grievances in connection with the trouble with the Chinese coal-miners in Wyoming. The circular is somewhat personal in dealing with Manager, Callaway of the railroad company.—One hundred thousand head of cattle are quartered in the Delaware, Black, Little, and Big Cimarron regions of New Mexico by a syndicate, who, it is alleged, hold public-lands in evasion of the Federal Homestead law. It is reported that there has been bloodshed, six lives having been lost, and that there will be an appeal to the National Government.—The cotton trop of Arkansaa has been somewhat damaged by wet weather, and there will be a loss to potatoe-raisers in Eric Counity, New York, of \$75,000 from the same cause, There are reports of injury to the Manitoba wheat crop by frost, but Evansville. Ind., "advices contradict the rumors that tobacco growers had suffered from the hoary visitor. Favorable skies the last week have contributed much to maturing Nebraska's huge corn crop.

One of the most convenient and trouble-siving ar-ticles we have seen in some time is a "Pillow-Sham Holder" invented by E. W. Rider, of Racine, Wig R does away entirely with removing the shams from the bed. They simply have to be turned up out of the way at night, and it always holds the shams in perfect position. Truly this is an age of labor and trouble-saving inventions.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can re-ommend this Company to do as they agree, and or-ders intrusted to their care will receive prompt at-tention.—St. Louis Producterian, Jane 19, 1885.

A Sudden Change of Weather

Will often bring on a cough. The irritation which lod uces coughing is quickly subdued by "Brown's Bronchial Troches," a simple and effective cure for all throat troubles. Price 25 cents per box.

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No lunger takes out I at the least exposure...-Wm. Tripp, Ingereoil, Got.

Setther of us have had a cold since comme ung protector.—C. M. Wesch, Jupeka, Kari Given up to die by the doctors—Cured by the lung pr r.—J. H. Packard, Hill City, Tenn. ed. H. S. Weston, Cerro Gor

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he Safest Creed. By O. B. Frothingham. This work consists of thirteen Discourses of Reason by the wel-known thinker. Cloth bound, heavy thinde paper, \$1.20 new offered at 60 cents each.

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Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

The Old Story Told Again.

BY HELEN CAMPBELL. How many of you, dears, have heard the story Of that old Arab seer, Who, after years of life grew sure that heaven To him was almost near?

Weary of reading o'er and o'er the Koran, He slept within his room, 'Fill, in the midnight, he was 'ware an angel Stood there within the gloom.

Pair was the presence; never sweeter vision Came from immortal air, And Abou lifted his dim eyes and wondered, And waited, deep in prayer.

A book of gold the angel held before him And with a golden pen, Wrote swiftly—never turning till Ben Adhem Spoke softly to him then:

O. Angel, whose white wings gleam brightly What writ'st thou in thy book? And why on one who walts some wondrous toke Dost thou refuse to look?"

The presence wrote on swiftly, never pausing, But answered as he stord: 'I write the names of all within the city Who love the only God." 'And is mine there?" said Abou. "Nay," the angel, Made low and sad reply. And with a groan the old man fell back weeping, "Why, then, 'its time to die."

But courage came. Again he rose and softly
Unto the angel then
Sald, "Pay thee, write me now as one who surely
Doth love his fellow men."

The angel smiled and vanished, and Ben Adhem Prayed till the morning light Rose over dome and minaret of the city And put to flight the night.

But when once more at evening time the darkness Fell upon hill and plain, The angel came and in the room stood smiling And held the book again.

And there on the white spotless page before him, And first among the blest, Lof Abou, as he knell, saw-wondering, His name led all the rest!

A "Pome."

Wood's Hole is the name originally given by coastwood's Hole is the name originally given by coast-ers, no doubt, to a hamlet whose little harbor, lying between Buzzard's Bay (another choice name) on he west, Vineyard Sound on the south, and the At-lantic on the east, furnished a retreat from winds and waves when too high. With its pristine desig-nation (which some, however, have attempted to modernize into "Wood's Holl," in a tongue un-known to us) it retains much of its ancient sim-plicity, though the hast long been the terminus of icity, though it has long been the terminus of a dirond and the port of a steamer running to Mar-are Vineyard and Nantucket.

n its rough and rocky shores fishermen put off From its rough and rocky shores fishermen put off first the menhaden and other fish found in the ad-acent waters, and the chief business of the place seems to be to catch these and prepare them, accord-age to their respective merits, for the market. The attractions of the village as a watering place are not very striking; but, if sufficiently magnified by the poetic art, they may in time become so. The

hymes that follow were sent lately to a young rised visiting there; and the Wood's Holers, it is resumed, are unanimously of o pinton that, if pub-lahed, they will help the place along.

band, they will help the place along.

WOOD'S HOLE.

Ob, the rare charms of Wood's Hole!
Not the least of the same
Is its elegan name;
This alone were enough to exalt it to fame
And make all men its praises extel.
Just think of it—splendid Wood's Hole.!
How delightful to tell,
When asked where you dwell,
"Dear Sir, I reside in Wood's Hole,"
Or when you're away
For a fortnight of play
To your home friends to say
"I've just dropped into Wood's Hole,"
And with what pride elate
All your letters to date
With the same classic heading, Wood's Hole.

Yet its name is not all of Wood's Hole.

With the same classic heading, Wood's Hole.

Yet its name is not all of Wood's Hole.

Proud mansions and parks.

The stranger remarks

As he takes his first morning stroll.

Stretch away for long miles by the sea.

Foulfains, statues and groves,

Wherever he roves,

Tall of wealth the most boundless and free.

And its beach:—there no finer can be

Full half a mile wide

Twitx its high and low tide,

And a sight

Of delight

Is its crowds full of frolic and giee,

As they tamble and roll in the sea.

And superb is the mole

That defice the wild roll

Of the incoming waves at Wood's Hole,

Magnificent, princely Wood's Hole.

But the pride of Wood's Hole is its air:

Magnificent, princely Wood's Hole.

But the pride of Wood's Hole is its air;

Ten thousand "Jacque" rose

Would not in the noise

Of its popole in fragrance compare—
The whole population would swear

They never could dwell

Within reach of a smell

That was aught but deliciously rare;
And—though 'its in danger of hell—

That no boats ever hore

To their sweet-scented shore

To their sweet-scented shore

That loads of stile fait, to lie there in store,
Or to be rendered o'er

By science and art—to make it smell more.

Odors "ancient and fish-like" he scorns from his so

Who has fied from the toil

Of the world to the charms of Wood's Hole.

Naught on earth between pole and pole

Is so near to Heaven's gate as Wood's Hole.

H.

Contentment.

But, whatever his lot or position, every person has his own work to do, his own problem of character has work out; and success forbids that he should spend any time in garing with vain ency at his neighbors field. Ency is a vice which graws with hair result at the very heart of happiness. Contentment is a condition of both success and happiness, — contentment which does not antagonize any heatthful stabiliton. There is a passive contentment, and there is an active contentment which does not antagonize any heatthful stabiliton. There is a passive contentment, and many a state of the limit of the series in a active contentment. A marely passive contentment is an active contentment. A marely passive contentment is not content in a passive contentment, and the possible good involved in it, and exerts itself with the girls is one that studies its lot to learn all the possible good involved in it, and exerts itself with the girls in the passible good involved in it, and exerts itself with the fiel, whatever it be, can possibly yield. A stand thus content is always master of the elimitation, Al home or abroad, in recrestion or work, it finds all meets opportunity for those simple fidelities and misorments in which it had discovered the secret of the first fielding; and it knows that these ro no power estates of itself, which can rob it of these satisfactions, investigate what thus far to me has been a histogram of the passible good involved in it, and exerts itself with the content is always master of the elimination, and only a free content is always master of the elimination, and only a free content is always master of the elimination, and when the standard of the passible good involved in it, and exerts itself with the content is always master of the elimination, and only a free content is always master on the master of the passible good involved in it, and exerts itself with the content is always master of the master But, whatever his lot or position, every person has

The Orion (Mich.) Camp Meetings.

The Orion meeting, from Sept 10th to the 14th opened fairly, notwithstanding many hours of heavy rain had fallen perviously. Some half-dozen teute were spread, and friends continued to come continued the come some of the continued of the control of the control

Letter from an Investigator.

To the Editor of the itelate-Pathocophical Journal?

I take pleasure in acknowledging the receipt of
Dalley's reply to Talmage, and the other documents.
I have read with no little delight the reply, and find
little room for criticism. Raised, as I have been, in
the most ultra-orthodox school, to believe in the
lible in its entirety, and to believe that the seven
points of Calvinism to almost take precedence over
inspiration intest, drawing all this from my mother's
breast, you need not wonder if I tread any new path
cautiously: I was taught, too, to believe that Spirit-

Some Orthodox Views Explained.

od morning, brother Dix, I hope you are feel-

Rev. Mr. Jenkins called in to see Mr. Dix, who is an invalid.

"Good morning, brother Dix, I hope you are feeling better to-day."

"I don't know that I have gained much since I saw you; but I am greatly pleased that you have come in. You know that I have gained much since I saw you; but I am greatly pleased that you have come in. You know that even the mind of an invalid must act; that which is made to live forever, must forever act. I have been thinking of some theological questions this morning and I would like to get you to explain them to me."

"Certainly, my dear Brother, I shall be happy to do so. Having been in the ministry for some thirty-five years, I feel that I am competent to explain almost any question on religious subjects that is likely to tise in the minds of my frends.

"I have no doubt of your ability to do that. Do you understand that effects are morally responsible or is the cause responsible which produces effects."

"In matters pertaining to physical science, in fact at all points, so far as nature is concerned, effects are not responsible; but in the moral kingdom this sail reversed. God is not morally responsible for the causes which he sets into action. Neither are the causes responsible, but the effects are responsible."

"That to my unsophisticated mind, seems a little queer; but if you say it is so then it must be so. If I remember correctly, the Old Testament prophets did not look at the subject in that light. We find Jeremiah saying (4: 10): "Then said! Ah. Lord God! Surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth into the soul." Again (20: 7) he says: 'O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed. I am in derision daily, beep one mocketh me. In Ezekiel (14: 9) it is said: 'And if the prophet be deceived when he hath spoken a thing. I'the Lord have deceived when he hath spoken a thing. I'the Lord have deceived when he hath spoken at hing. I'the Lord was deceived w

and create swil: 1 the Loru to an three statements of the prophets are correct, would it be right to make effects alone responsible for evil;"

"These Bible passages do not contradict my statement, that effects are responsible and not causes. But the prophets seem to make Gyethe direct author of evil, and that I do not holf to be true. I think there must have been an error in thunsiating those passages, and I trust in the new translation of the Old Testament we shall find those things corrected. In fact in the new translations, every thing should be modified that affords skeptics an opportunity for continued caviling. If that has not been done already, then there will have to be a further translation at some future time."

"In Paslms (7: 11) it reads: 'God judgeth the righteous, and God is angry with the wicked every day.' And in Deuteronomy (32: 22) God is represented as saying: 'For, a fire is kinded in mine angue, and shall burn into the lowest helt, and shall consume the earth with her increase, and set on fire the foundations of the mountains.' Do you understand that God is angry with the wicked in the sense that one human being may be angry with another?"

"I do not doubt but God has a righteous, a holy anger towards the wicked. I think even men are liable to that feeling, and that I judge to be true from my own experience. When I reflect upon the course pursued by the Unitarians, Quakera, Spiritualists, Atlerialists and Agnostics; their disintegrating and obstructing influence upon the Evangelical churches, I feel a holy anger that difficult is general rule I aim to maintain a Christian sweetness of temper, but when this holy anger lays hold of me, its difficult for me to reagrain my indignation within bounds. True, I know these parties are but the instruments of the arch fend, the Devil, leading the people down to hell."

"Have you ever considered the reasons why God permits the Devil to exist, and to ruln so many acades."

people down to bell."

"Have you ever considered the reasons why God
permits the Devil to exist, and to ruin so many

people down to hell."

"Have you were considered the reasons why God permits the Davil to exist, and to ruln so many souls?"

"I have thought of that by day, and by night, unsulistic that it is the become a subject for an asylum of the insane, so that I find that my only safe course is not to think of the subject."

"You will pardon me, brother, for having introduced a question which has grived your nind so much, and upon which you have become a mension. The produce effects, different, or gratier or rees than that contemplated by the Suprema Power?"

"In material things, cause and effect are understood to be requally flashed, but when we rise up into the real material things, as many first the rule does not permain. You are savare that in worldly science, twice two are four and twelve times, twelve are one, and one is three."

"Your power to explain these things is wonderful! It must have required a large amount of study to enable you to grasp such profound subjects. I will, not trouble you to answer further questions this morning; but your conversation has been very interesting and I hope you will call often."

ning; but your conversation has containing and I hope you will call often." WILLIAM C. WATERS. The National Historical and Social Science Associations.

To the Editor of the Religio-Philosophical Journal:

I have wished many times you could have been here during this week to listen to the interchange of thoughts and ideas that have been formulated and given to the interested crowds who have attended the lectures delivered by some of the brightest talent of our land, comprising the National Historical, and the Social Science Associations. The papers read in both Associations take in so wide a range of subjects that they cover nearly all the debatable questions that they cover nearly all the debatable questions that they cover nearly all the debatable questions that they benefited by the ideas these gentlemen are disseminating. Scientific research exposes the superstitions and ignorance that have exposed the united of men for ages, and leaves them free to think and express their thoughts without feer. or of the Religio-Philosophical Journa

reso to think and express their thoughts without fear.

In these conventions the science of political economy, law, governmental transactions, labor and capital, etc., are disquised with a view, to correct abuses and introduce new and better ways by which to govern and be governed. These lectures have seen exceedingly interesting and will carry a widespread influence over our land, encouraging the students in history and science to broaden their researches and an incentive to the children to continue to carry forward the good work. In the historical department has made from time to the outlines to the government has made from time to the outlines to the children to continue to the mass showing the lines of division of the continent in 1630, to long years after, claimed by different nations), and the history of the first settlement of towns on the Hudson, some years before the Puritans landed on Plymouth Rock,—all these facts were presented to the minds of the peoples, showing them that the principle of evolution, so little noticed during the sat decade, is a living principle, and that progress is an immutable law; its demand is to come up higher themselves the control of the control of the control of the political principle and that progress is an immutable law; its demand is to come up higher themselves the control of these bitherto neglected questions and filets, are in the hands of eclentifically inclined men, who are probing the misty depths of ignorance, and bringing forth the buds and flowers of true knowledge. Baratoga, N. Y.

Tests Through Mrs. Isa Wilson-Porter

Tests Through Mrs. Isn Wilson-Porter
to the Editer of the Beitrio-Philosophical Journal:

On the S0th of July last I visited Mrs. Isn Wilson-Porter in her pleasant rooms, No. 424 w. Madison St. and obtained a sitting. I handed her an unopened letter received from a distance, probably, of 1,500 miles. I merely requested a communication for the writer of the letter.

The medium at my request, opened the eurelope, and clasped the euclosed in her hand. I then took notes for the writer of the letter, and forwarded them. That writer has acknowledged the receipt of the notes, stating that they were mostly satisfactory; some personal descriptions not yet recognized.

Several cemarks were addressed by the control to me. I recognized some instantly; others after a lapse of time, and some are yet in doubt. One declaration, however, seemed very absurd, but the control added that I would find it varified in the letter, I did so find it.

The above seems a morited little tribute to a meditum, who is not advertised except. by her appreciative patrons.

Chicago, Ili.

ISALAH BOGERS.

Dr. Thomas at the People's Church.

Dr. Thomas at the People's Church. In a late sermon at the People's Church, this city. Dr. Thomas took the following text from Phil. iv. & Pinally, brethren, whatsoever things are just, whatsoever things are just, whatsoever things are pure, whatsoever things are just, whatsoever things are pure, whatsoever things are just, whatsoever things are pure, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

"There are two things," he said, "which must ever impress thoughiful minds with increasing wonder and delight. These two things are the vastness of nature and the unfathomable depths of man. Man and nature are closely related. Yet in consciousness man is so far different from things that he gives himself individuality and personality and yet establishes a correspondence with everything that is. Man is an epitome of the universe: he comprises all things, and, rising up, dwells with reason, ruth, jostice, love, and God. Paul, recognizing this, attempted to grasp the whole complex sobject at once and, looking down in a religious sense, emphasized the things of most importance. Eighteen hundred years have passed and mankind concludes with Paul's view as expressive of the text. A religion based upon such principles as these ought to receive a place in the judgment of man—by the thoughtful it must be accepted. Paul's vast generalization makes religion stand for whatsoever is true, no matter what the truth may be, if is copposed to the dogmatic way which gives truth a obsessed definition and makes that religion. Pedistence in this method rather than taking the inclusive plan of generalization has done harm, not only to religion, but to individual minds and hearts. The recult of this dogmatic system has been that one century has then plan of generalization has done harm, not only to religion, be defined the dictum of the preceding century and the next century has taken it as true. A religion of principles not only stands upon the hi

religion."

In conclusion, the speaker drew an eloquent picture of a religion based upon the qualities enunciated in the text, and said that when that religion was understood it would be accepted by every one. Men could not refuse to believe its broad dectrines or try to live in harmony with them.

Hopeless Blundering.

To the Editor of the Religio Philosophical Journa:

The verbose and irrelevant writing of a gentleman largely endowed with memory, but wonderfully deficient in reasoning capacity, may impose on those who are deficient in scientific education, but could only excite a smile among those who have some knowledge of such subjects. For this reason I should take no notice of Pr. Miller's entangled capdities, but for his persistant misrepresentation of myself.

For this I cannot in charity hold him to the same moral accountability, as a more intelligent person, for he manifests such an extraordinary incapacity to understand what I have written that I don't suppose his persistent misrepresentations to be willful—they are probably the result of a piental infirmity.

He persists, notwithstanding my explicit denial, in his groundless misstatement that I claim the speculations of astronomers to be fully established science, concerning which "there is no dispute." The readers of my articles know that I have said nothing like this, but have expressed the opposite idea.

He seems to be sufficiently unbaianced to consider

The readers of my arraces are nothing like this, but have expressed the opposite idea.

He seems to be sufficiently unbalanced to consider himself a profound scientist, and authorized to denounce me as "fossilized" because I have advanced the common ideas of science, which have never been impeached, and which are as familiar and unquestionable as geometry to, all writers who do not belong to the army of ignoramuses or cranka. A writer who fancies limself a scientific teacher, yet does not know enough to distinguish between the production of heat, and the mere concentration which is effected by a lens, may well belong to either class or to both. The same remark is applicable to his peurile idea that solar light ought to lose its heat like a material substance, in passing through a transparent body.

Such speculations, fit only to delude the ignorant, would be unworthy of notice, but for the dignity they gain by admission to a respectable journal.

and ascussion or repeatulogs. Soin Paysio, con-ducted rather acrimonlously, must now cease for the present. The policy of the Journal has been to allow correspondents and prominent thinkers a wide margin in the discussion of various subjects, and while we largely coincide with the views expressed by Prof. Buchanan and Mr. Jackson, in regard to the present condition of the spi, we know that Dr. Mil-ler is sustained in his conclusion by several promi-nent mediums and advanced thinkers.

Fresh Air for the Brain.

A physician noted for his skill in curing nerve dis-cases almost invariably separates the patient from her family, her old nurses, and the familiar, anxious, sympathizing circle of friends, and places her in a cheerful atmosphere, among new faces and scenes, where she no longer can believe herself the centre of the universe.

"There is a certain healthy, helpful influence which patiently."

where she no longer can believe herself the centre of the universe.

"There is a certain healthy, helpful influence which naturally comes from human beings to each other," he said, lately, while speaking of one of his patients. "This woman has drained all which her friends had to give years ago. We need occasionally a fresh moral and mental attmosphere, just as much as fresh material air b, breathe."

Another physician, visiting in a country house where the mother (a del)cate, affectionate, self-sacrificing woman, who lived but for her husband and children) lay ill, with no disease apparently but extreme weakness and wearthese, ordered her to go to the city alone; to spend a wonth in absolute idinence, mixing as often as possible with crowds of people who were interested and excited, at church, at concerts, even in public meetings. The patient, a sty, diffident woman, obeyed, and came home with color in her checks and new life in her heart."

"I once asked," said a well-known lawyer, "the famous backwoods preacher Bascom, what was the secret of his power as an orator; how he contrived to swar large numbers of men to his will. "First," he answered, 'I bring them close to me and to each other. Leave no empty benches between your addience. The electric spark will not pass across a gap from one man to the other."

Oscar Lucius writes: I have just received a small, monthly paper, published at Princeton, Mass. On looking over the same I find it smacks strongly of free lovelsm. W. G. Elliot well says, that every blow struck against domestic purity is treason against our country's best interests. Adopt this free love platform and our country would sink into anarchy at once. The present system of monogamic marriage certainly has some imperfections, but these imperfections will be gradually removed as we attain to a higher state of intellectual development. I think lighe duty of all Spiritualists or Liberalists to give the Journal their hearty support. We know how hard it has fought to give us the grandest system of philosophy and religion the world has ever known. We know how its stood almost alone during the heat of battle when the combined forces of fraud and free love tried to overwhelm it. As a tower of strength it still stands to guide the erring to a higher state of intellectual and moral attainments.

Notes and Extracts on Miscellaneous Subjects.

There are 122 cigar factories in Key West, Pla. Semi-military discipline is to be introduced at Vas-ar College. The Cherokee Nation has no laws for the collec-tion of debts.

Liberia, Africa's colored republic, is on the verge of bankruptcy.

There are 750,000 more Methodists than Baptists in the United States.

Florida has the largest fruit farm in the world. It omprises over 2,500 acres.

It is estimated that foreigners own about 25,000,-000 acres of land in this country. Thirty-three towns in the White Mountains of few Hampshire take \$1,000,000 a year from tourist latters.

visitora.

The United States and Territories, if as densely populated as Saxony, would have a population equal to the present of the world.

A gold dollar is a tipy colo, but a man of ingenuity and fine fingers at Waterbury has just built a railway loco motive so small as to stand upon the dollars disc.

lar's disc.

Verdi now shups hearing music sung or played, whether his own or another's. He never touches the plane, but frequently hums to himself simple oid Italian songs.

In 1418 400 bullets were ordered to be made of stone from the quaries of Maidstone, England. These were for cannon. Iron bullets were made for the same purpose in 1550.

The deepest gold mine in the world is the Eureka, in California, which is down 2,200 feet, or 600 feet below the level of the sea. The deepest aliver mine is the Mexican, on the Comstock, which is down 3,300 feet.

Some of the camels taken to Texas in anter days, with a view to breeding them for army tra portation contracts, have perpetuated themselves a herd in Bastrop county, whence showman m

Prospect, in Miami County, whence snowman make frequent purchases.

Prospect, in Miami County, Ohio, has a citizen, Robert Craitey, who has been a constant communicant of the Presbyterian Church for eighty-one years. He recently celebrated his one hundred and second birthday anniversary.

A \$400 madstone brought from Ireland to New York has been in the possession of the Piles family, of Sullivan County, for 200 years. It is gray in color, is full of pores, and seems to be as light as so much paper. One thousand persons have used it, and its present value is \$400.

The Misses Green, of Atianta, ladies of literary and artistic culture, are making a collection of negro songs and setting them to music. The music is composed as the songs are sung by old-fashioned darties, and will perpetuate accurately the strange and welvin melody of the old plantation.

Abmedinuggar, in Bombay, is afflicted by a plaque

werra meiony oryae old plantation.

Ahmedinoggar, in Bombay, is sillicted by a plague of rais. Rewards were offered for the destruction of the pests, but after 1,800,000 had been killed the people recognized in the rais the spirits of their triends who periahed in the last great famine, and refused to permit any more of them to be killed.

refused to permit any more of them to be killed.

Five bits of Robert Lee's lead out round holes through the hide of "The Drummer Boy of the Potomia," Dennis Sullivan, of the Irish Brigade. Mr. Sullivan, now in Washington, Ays that he was but one week more than ten years old when he callisted, and he claims, therefore, to be considered as among the youngest of the Union soldiers.

Professor A Landmark, director of the Norwegian falleries, has studied the capability of salmon to jump waterfalls. He has seen a salmon jump sixteen feet perpendicularily in the Drams River, at Haugsend, where two great masts have been planed across the river for the study of the habits of the salmon, so that exact measurements may be effected.

Scarbing of the trummin of German support, a

Speaking of the triumphs of German surgery, a writer points out a number of men now walking around in the empire with only a fractional part of their digsetive organs. Some are referred to as being without a spicen, or having but a single kidner, others lack a gall bladder and several metres of intestince, while the climax is reached by "the man without a stomach."

without a stomach."

In the ancient graves in Tennessee are found buman skulls that are some inches larger than any modern human head. Within the last forty years there has been a very marked diminution in the size of heads in Philadelphia. Old and experienced hatters in this loft and flow York, any the Ledger, will corroborate this statement. Somebody writes to an exchange to ask: "Is there a similar change taking place elsewhere, and what will be the results."

place elsewhere, and what will be the result?"

M. Delaunay, of Paris, predicts that earthquakes on a grand scale will occur next year either when the earth is under the influence of a planet of the first rank, like Jupiter, or under that of a group of asteroids, or at a time when the sun and moon are neartest to our planet simultaneously. This specialist in earthquakes foretoid the frightful catastrophem which occurred in South America in 1877. He armonounced a vast seismic disturbance in 1883, and the appailing disasters in the Indian Archipolego followed. He raised his video of warning also before the site extensive shaking of the earth in Spain. It is no wonder, that his latest utterances have caused considerable attention in various countries.

considerable attention in various countries.

A French physician has been making researches into the amesthetics which were undoubtedly used in early times. He finds mention by Piltay of a stone which was treated by vinegar and used to create local insensibility to pain. Decocions of mandragora and of a plant called "motion" were mixed with the food of patients and employed by surgeons for producing aleep down to the thirteenth and four-teenth centures. Optom was also used before operations, and at the East the amesthetic properties of hemp have been known from the earliest times. Free amesthesta by inhalation is no pew thing. Surferings by the tortures applied by the judicial tribunals of the middle ages were diminished trailounals of the middle ages were diminished trailounals of the middle ages were diminished producing all the ingredients required for chloroform.

About the worst case of heathenism, which has

About the worst case of heathenism which has come to our ears of late is reported, not from Tim buctoo or the Fiji Islands, but from that highly other. Leave no empty benches between your andisence. The electric spark will not pass across a gap from one man to the other."

These ideas may seem fanciful, but there is a solid basis of truth under them all. Physicians, usually bring all their skill to bear in curing the allments of the body. There is a buman magnetism which we are all apt to overlook in our materia medica. Hard-working women in the lonely farms or isolated villages of this country often find themselves growing fritable and nervous, and even troubled with religious doubts, in spits of their fervent prayers. They to not need tonics or moral disciplina. They need friction with unfamiliar minds, new ideas, novel scenes, just as their lungs, after using up all the oxygen in a close room, need the air out of doors.

Young girls are too apt, voluntarily, to force themselves into this state; disappointed in their natural longings for a congenial companion, they recoive to live alone, and shut themselves into this state; disappointed in their natural longings for a congenial companion, they recoive to live alone, and shut themselves into the converse are not sefficient to keep off famine.

Only a God or a brule can dwell in solitude, "says the wise old German. Youths' Companion.

An eagle attacked an eight-pear-old boy peg Bal-

I handed her an undistance, probably, of led a communication They need riction with unfamiliar minds, new least a communication opened the curelope, let hand. I then took let a represent the covered in a close room, need the air out of doors.

Young girls are too spt, voluntarily, to force themselves into this state; disappointed in their natural took letter, and forwarded whedged the receipt of a congenial companion, they receive the line alone, and shut themselves into this state; disappointed in their natural longing for a congenial companion, they receive the protein of employing members of religious sisters which the converse are not sufficient to keep off families of the wise old German. Proteins Companion.

An eagle sitacked an eight-year-old boy near Bullon, Arizona, recently, while he was riding horself the medical officers and all the nesters have readed in the letter. It is the letter in the letter. It is the letter in the letter. It is the converted of the second of the second of the letter in the letter. It is the letter in the letter. It is the letter in the letter in the letter. It is the letter in the letter in the letter. It is the letter in the letter in the letter. It is the letter in the letter

Failure

The Cause

"The Internal Mohawk Injuns."

In his speech at the reception given him in New York by the Press Club, Hon. Henry B. Stanton re-lated the following incident, which he said occurred

York by the Press Club, Hon, Henry B. Stanuou to lated the following incident, which he said occurred 'seventy-fire years ago:

An aged deacon had a confused idea of the upper lakes, and a mortal dread of the Mohawk Indians. He hung heavily on the skirts of the post-rider, who resolved to shake him off. One day, he handed him the paper; and the deacon bored him for fresh news. With horror depicted on his counteannee, he told him that the Mohawks were digging through the banks of the great lakes, and that the water would soon pour down from the west, and that all New England would be drowned by a flood as disastrous as that of Noah's time. The post-rider then put spurs to his horse and fled. The terrified deacon rap-to the minister's, and told the terrible news. The clergyman opened the Bible, and read to him from Geneels the promise of God, that he would never again drown the earth by a flood, and that he had set the bow in the cloud as the seal of this covenant with mankind. "Ah my beloved pastor," responded the shivering deacon, "that doesn't apply. It is not God that's going to do it. God's nothing to do with it. It's them internal Mohawk Injune that's cutting down the banks!"—The Index.

What Sporting Men Rely On.

When Lewis R. Redmond, the South Carolina conshiner, cornered, after for eight years eluding a government officials, was asked to surrender, be

What Sporting Men Rely On.

When Lewis R. Radmond, the South Carolina moonshiner, cornered, after for eight years eluding the government officials, was asked to surrender, he exclaimed:

"Never, to men who fire at my bick!"

Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands of a rude backwoods nurse."

By the way, if Gardeld had beend in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin of Buffalo caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this eneity more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw," face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covared" by that wonderful successful "dead shot."—Sporteman's Necs.

In Aberdeen, Scotland, many per-ons are down on

In Aberdeen, Scotland, many per ons are down on dancing, of which they speak as "close-bosomed whirlings."

They Will Surely Find You.

They Will Surely Find You.

They are looking for you everywhere. Drafts of air in unexpected places, going from hot rooms to cool ones, carelessness in changing clothing:—In short anything which ends in a "common cold in short anything which ends in a "common cold in the head." Unless arrested this kind of cold becomes seated in the mucous membrane of the head. Then it is Catarri, In any and all its stages this disease always yields to Elys Cream Balm. Applied to the nostrils with the finger. Safe, agreeable, certain. Price fifty cents.

Since whicky has been voted out of Athens, Ga. se opium trade has increased considerably.

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off choiera and all infectious diseases, and present modern treatment in ordinary allments and contingencies combined with large experience in forty years successful practice, with all forms of disease; and in preventing lithealth. 1237 pages royal octavo, leather. See advertisement in another column.

"Isn't that Mrs. Holmee? I thought the doctors gave ber up. She looks well now."

"She to well. After the doctors gave up her case she tried Dr. Pletce's "Favortic Preccription' and began toget better right away. I heard her say not long ago, that she badn't felt so well in twenty pears. She does her own work and says that life seems worth living, at iast. "Why, said she, 'I feel as if I had been raised from the dead, almost." Thus do thousands attest the marrelous efficacy of this Godgiven remedy for female weakness, prolapsus, their allow, leucorrheza, morning sickness, weakness of stomach, tendency to cancerous disease, nervous prostration, general debility and kindma affections.

A Brooklyn spinster owns a parrot that whistle "See-Saw" in its lonely hours.

Why Is It

Why Is It
That the sale of Hood's Saraparilla continues at
such a rapidly increasing rate? It is,—
lat: Bocause of the positive curative value of
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21: Because of the conclusive evidence of remarkable cures effected by it, unsurpassed and seldom
equalled by any other medicine. Send to C. I. Hood
& Co. Lowell, Mass., for book containing many statements of cure facts.

In Genoa the policemen wear slik hats and carry sliver-headed walking sticks.

* Delicate diseases of either sex, however induced, speedily subspermasseffly cared. Book of particulary 10 cepts in stamps, Address, World's Diseasenary Medical Association, 663 Main Street, Buffalo, N. X.

"Pick more cotton and play less base ball " is the ississippi motio of the hour.

If you experience a bad taste in the month, sal-lowness or yellow color of skin, teel skupid and drowy, appetita unstead, frequest headache or dir-ziness, you are "billoug," and nothing will arone your liver to action and strengthen up your system like Dr. Pierce's "Golden Medical Discovery." By

Within the past month 20,000 persons have been

Oh! if I only had her complexion. Why, it is easi-obtained. Use Pozzon's Powder. For sale by all

"Sin Was In," a sign on the door of a Chinese

In Paris sixty-eight churches own works of art, worth \$1,615,700.

Does your wife sucre? (we know she does). Fisher's Mouth-breathing Inhibitor is a sure cure. See advi.

"That tired feeling." from which you suffer nch, particularly in the morning, is entirely thro by Hood's Saraparilla.

The burgier meets with a characteristic defense from W. S. Gilbert, who says of him: "An unarrest-ed burgiar gives amployment to innumerable tele-graph elerka, police officers, railway officials, and possibly size to surgeons, ecrosers, undertakers and monumental masous. As soon as he is in custody the services of a whole army of solicitors, barrieters, judges grand and postry jorymen, reporters, govern-ors of julks and prisony mardens are called into requi-sition. Really, the burgier does more good than serve."

Bank

may fail, and yet, by wise management, regain its credit. So, also, if wise counsels are followed, the strength and vigor of a failing constitution may be restored. John H. Ward, 9 Tilden st., Lowell, Mass., Many cases like the following could be clied: Frank Laprise, Salem st., Lowell, Mass., says, that on account of impure blood, his whole constitution was shaken. After taking Ayer's Sarsaparilla freely for a month, his health was restored, and his briginal vigor regained.

Speculation

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, suits Ayer's Sarsaparilla. Mrs. George Edwards, Boston Highlands, Mass., was out enduring the most distressing pains of cured of liver and billious troubles by Indigestion. Ayer's Sarsaparilla saved my life. My appetite and digestion are good, and I feel like a new man." "Two bottles of

Ayer's Sar saparilla

saparilia cured me of Dyspepsia," writes
Evan Jones, Nelson, N. Y. Mrs. A. M.
Beach, Glover, Vt., writes: "A humor
of the blood debilitabel-me, and caused
very troublesome scrofulous bunches on
my neck. Less than one bottle of Ayer's
Sarsaparilla has restored my appetite and
strength. It has also greatly lessened the
swellings. I am confident they will be
entirely removed by continued use of the
sursuparilla." Irving Edwards, Ithaca,
N. Y., was afflicted, from boyhood, with
scrofulous sore throat. Four bottles of
Ayer's Sarsaparilla cured him, and he has

Never

since been troubled with the disease. • to vitalize the blood and expel impurities,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

ECZEMA!

My wife has been sorely afflicted with Ecsema or list Ebeum from Infancy. We tried every known remort, but to nearld. She was also afflicted with a periodical nervous headachs, sometimes followed by an intermittent fever, as headachs, sometimes followed by an intermittent fever, as that her life became a burden to her. Finally I determined better both the commenced seven weeks ago, After the better of the commenced seven weeks ago, After the total of the commenced seven weeks ago, After the total of the commenced seven weeks ago, After the state of the commenced seven weeks ago, After the state of the commenced seven which we have been as each and things if the treathed them of in an impalpable white powder resembling pure asit. She is now taking the sixth bothic; every appearance of the disease is goods, and her tiesh is soft and white as a solid group health she has been climppeared and the enjoys the colly group health she has been climppeared and the enjoys the deems every bottle of S. S. S. is worth a thousand times its weight in gold.

Detroit, Mich., May 16, 1885.

THE SWIFT SPECIFIC CO., Drawer S, Atlanta, Ga N.Y., 157 W. 284 St.

READY.

Gymnastics;

Or, MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, or oung, can train themselves to memoriae anything

THE CLERGY Their Sermons, THE STUDENT Their Lessons,

THE BUSINESS MAN Items of Business.

The author of this work was put to the severest public test, two days ago, by reporters of all the leading Chicago daily appear. The commendatory notions which appeared the following day aboved how well be stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system thas even while be war young.—Chécago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

The author's method side us in getting control at will of the organs unocandonaty employed in acts of what may be called synchaneous recollection. It is ingenious and simple.—Chécago Thomas.

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Peorla Council Bluffs, Kansas City, LeaAtchison are composed of well ventilatholstered Bay Coaches, Magnificent Fu
Skeepers of the latest design, and sump

grounds of low and Hinter and finding and finding grounds of lows and Hinter and finding and finding grounds of lows and Hinter and finding and finding grounds of lower and Hinter the Hinter and Hinter Dakota. In the Hinter of Hinter and Hinter Direct and Hinter Angels and Lafe yeth and Intermediate points. For detailed information see Maps and Feiders obtainable, as well as tickets, at all principal Ticket dressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada, or by addressing of the United States and Canada.

R. R. CABLE, Pres't & Gen'l M'g'r. Gen'l T'at & Pass Ag's.

Our Handy Lists

Shrewd Advertisers For 1885,



Lord & Thomas,

FREECIFT! 1 cal Common

Take all in al'.

- Tuke all the Kidneys and Liver

epecifica.

-Take all the Rheumotic reme

Take all the Europepeto and indig Take all the Ague, Fever, and bt - Take all the Brain and Nerve force

-In short, take all the best qualities of all these, and the

-Qualities of all the best medicines in the world, and you elli find that

-Bitters have the best curative qualities and powers of all

-And that they will cure when any or all of these singly or combined. Fall:

-A thorough trial will give positive preof of the

Hardened Liver.

Five years ago I broke down with kidney and liver com-

Since then I have been unable to be about at all. My liver ecame hard like wood; my limbs were puffed ap and filled

All the best physicians agreed that nothing could oure me, resolved to try Hop Bitters; I have used seven bottles; the se has all gone from my liver, the swelling from my imbs, and it has worked a miracle in my case; oth ould have been now in my grave.

J. W. Monst, Buffale, Oct. 1, 1881.

Poverty and Suffering.

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in its inherent wealth of thought, of sympathy, of love, of justice, of truth? "Ohi that I could know whether materialism is a truth," say many. I do not say that. Oh! that I was a better man lapplause]; that I was a wiser being; that I had a certain inspiration; and was better able to do, to feed the hungy, to drop a tear with those who sigh, to bend over the couch of suffering, to be a philanthropist in a cold and heartless world. There are angels needed in a cold and heartless world. Oh! tell me how to be an angel. Has the religion of Spiritualism with its beautiful inspirations made you a better being? Has your reverence for a high type of morality become stronger since your knowledge that angels walk by your side? Can you contemplate your destiny with a grander confidence? Are you better men and women? If you are not, you have missed the mark of modern Spiritualism. There was a time when men agreed it was right to listen to the silent teacher, the voice within. Oh, yes! I would rather see a house boilt in its rugged, uncouth way by the man who lives in it, than I would see the grandest architectural developments of genius.

TOW SINS—POWER AND KNOWLEDGE.

yous sins—rowers and knowledge. It is a religion; not only that, but it is the bighest religion the world ever saw, because it says, "Roll up your own pants and wade the stream of life upon your own feet." I would score the man so cowardly as to wish to place his sins upon a god. [Applause.] Beary our own sins like a man. Let the inshes fail on your back with heroic suffering. Learn to rise out of the chaos of your misfortunes. [Applause.] There is a condition in which mercy is a crime. To hold before the eyes of humanity that there is a chance for sin to be pardoned, is a sin against the civilization of to-day. [Applause.] Let man know at once without equivocation, but clean and clear, that the sool which sinneth shall be punished. Ilike Bismarck for that. He does in the German Empire what he wants to do. I admire prover. I admire Cromwell. I admire Frederick the Great. They were men of power: They had vigor in their autocracy, and there is in nature the same vigor. But the soul that sinneth shall be punished—for what? Not God or an one of the control of

A stage line established 100 years ago be-tween Showkegan, Me., and Quebec—a dis-tance of 200 miles—is still maintained and well patronized.

A paper presented before the French Academy of Sciences estimates that a man at fifty-nine years of age has slept an aggregate of 6,000 days, worked the same length of time, exten 2,000 days, walked 800 days and been 111 500 days.

peen ill 500 days.

Mr. Burnett has explained why the eyes of animals shine in the dark. It is not due, he says, to phosphorescence, as has been commonly supposed, but to light reflected from the bottom of the eye, which light is diffused on account of the hypermetropic condition that is the rule in the lower animals.

DEATH AND AFTERWARDS.

An Argument by Edwin Arnold for Continuous Existence of All Life.

Simplicity. Agreeableness, and Absence of Any Serious Change in the Process Called " Dying."

(Edwin Arnold in Fortnightly Review.)

(Edwin Arnold in Fortnightly Review.)

I stood last year in the centre aisie of the Health Exhibition at South Kensington, and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame. There—neatly measured out, labeled, and deposited in trays or bottles—were exposed the water, the lime, the phosphorus, the silex, the iron, and other various elements, perversely styled." clay," which go to the building up of our houses of flesh and bone. As I watched her half-amused half-pensive countenance the verse came to my mind, "Why should it seem to you a wonderful thing though one rose from the dead?" Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and, if we could only imagine them conversing elementally, how skeptical they (would be that any power could put together the coarse ingredients of that glass case, to form by delicate chemistry of nature the peerless beauty, the joyous health, the exquisite capacities, and the lovely human life of the bright maiden who contemplated with unconvinced smiles those materials of her being!

INDESCRIBABLE BEGINNINGS OF MOTHERHOOD. INDESCRIBABLE BEGINNINGS OF MOTHERHOOD

bright maiden who contemplated with uniony inconvinced smiles those materials of her being!

INDESCRIBABLE BEGINNINGS OF MOTHERHOOD.

Bat if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in Nature which she herself embodied and enshrined, without the slightest consciousness or comprehension on her part, how far more wonderful the mystery of the chemistry of her life would have appeared! Some very grave and venerable F. R. S. might, perchance, reverently have ventured to whisper. "Beautiful human sister, built of the water, the flint, and the lime; you are more marvelous than all that! Your sacred simplicity does not and must not yet understand your divine complexity! Otherwise you should be aware that, hidden within the gracious house made of those common materials—softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual magic—are tiny golden beginnings of your sons and daughters to be. You have heard of and marveled at Iliads written on flims of fairy thinness and enclosed within nutshels! Diviner poems, in infinitely fairer characters, upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined materality! The history of all the vanished lives of those to whom, by many lines and stems, you are the charming heiress—from their utmost hights of mental reach, their smallest tricks of habit and feature; from passions and propensities to moles and birth-marks—are occultity recorded in the invisible epigraph of those enchanted germs, to be more or less developed when the flame on that new altar of later life, of which you are the sacred priestess, brings to reproduction such miraculous epitomes." She would not, and could not, understand, of course; yet all this is matter of common observation, the well-established fact of heredity by pangenesis, certain though incomprehensible wat, therefore, is there to be pronounced impossible, because of our blindness in

"Miracies" are cheap enough!

EQUAL RIGHTS OF CONTINUOUS EXISTENCE.

The bottom of the sea, as the dredging of the Challenger proves, is paved with relics of conntless elaborate-lives, seemingly wasted. The great pyramid is a mountain of bygone mummylites. The statesman's marble statue is compacted from the shells and casts of tiny creatures which had as good a right to immorfality from their own point of view as he. Moreover, it may be ured, the suicide, who only seeks peace and escape from trouble, confronts death with just as clear a decisiveness as the brave sailor or dufful soldier. Most suicides, however, in their last written words, seem to expect a change for the better rather than extinction; and it is a curious proof of the propriety and self-respect of the vary desperate, that forlorn women, jumping from Waterloo bridge, almost always fold their shawls quite neatly, lay 'them on the parapet, and place their bonnets carefully atop as if the fatal balustrade were but a boudoir for the disrobing soul. In regard to the argument of equal rights of continuous existence for all things which live, it must be admitted. If the bathybia—nay, even if the trees and the mosses—are not, as to that which makes them individual, undying, man will never be. If life be not as inextinguishable in every egg of the herring, and in every bird and beast, as in the poet and the sage, it is extinguishable in angels and archangels. What then is that varying existence which can survive and take new shapes, when the small dying sea-creature drops its fake of pearl to the oze, when the dog-fish swallows at housand trivial herring-fry, and when the poet and the sage lie silent and cold?

Physiological EQUATION.

The reason why nobody has ever answered is, that each stage of existence can only be approphaged and dashad by the parameter.

The reason why nobody has ever answered is, that each stage of existence can only be

Yet these are neighbors and fellow-lodgers upon the same globe. Of that globe we build our bodies; we speak by agitating its air; we know no light save those few lines of its unexplored solar spectrum to which our optic nerve responds. We have to think in terms of earth experience, as we have to live by breathing the earth envelope.

INDEPENDENCE OF OUR FACULTIES

of earth experience, as we have to live by breathing the earth envelope.

INDEPENDENCE OF OUR FACULTIES.

We ought to be reassured, therefore, rather than disconcerted, by the fact that nobody can pretend to understand and depict the future life, for it would prove sorely inndequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realize that space, time, and the phenomena of sense are the provisional forms of thought. Mathematicians have made us familiar with at least the idea of space of four and more dimensions. As for time, it is an appearance due to the motion of heavenly bodies, and by going close to the North Pole and walking eastward, a man might, astronomically, wind back again the lost days of his life upon a reversed calendar. Such simple considerations rebuke materialists who think they have found enough in finding a "law," which is really but a temporary memorandum of observed order, leaving quite unknown the origin of it and the originator. Even to speak, therefore, of future life in the terms of the present is irrational, and this linadequacy of our fachlities should guard us from illusions of disbellef as well as of belief. Nature, like many a tender mother, decives and puts off her children habitually. We learned from failieo, not from her, that the earth went round the sun; from Harvey, not from her, how the heart worked; from Simpson, not from her, how the measureless flood of human anguish could be largely controlled by the ridiculously simple chemical compound of chloroform. Men must be prepared, therefore, to find themselves mised as to the plainest facts about file, death, and individual development. We shall inherit the depressing world-feuds of the past long after they have sufficiently taught their lessons of human effort and brotherhood; and we shall live in the gloom of ancestral fears and ignorances when the use of them in making man cling to the life which he alone know has for ages p SIMPLICITY OF DYING.

simplicity of principles of the solution of periods of the solution of the sol

FOOLISH VISIONS OF " HEAVEN."

again!"

The fallacy of thinking and speaking of a future life in terms of our present limited sense-knowledge, has given rise to foolish visions of "Heaven" and made many gentle and religious minds thereby incredulous. As matter of observation, no artist can paint even a form in outline outside his experience. Or cagns, in the Campo Santo at Pisa, tried to represent some quite original angels, and the result is a sort of ganary-bird, with sleeved plnions and a female visage. Man never so much as imagined the kangaroo and ornithorhyachus till Capt. Cook discovered their haunts; how, then, should he conceive the aspect of angels and new-embodied spirits; and why should he be skeptical about them because his present eyes are constructed for no such lovely and subtle sights?

If death ends the man, and the cosmic convulsions finish off all the constellations, then we arrive at the insane conception of a universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Sounder, beyond question, was the simple wisdom of Shakespeare's old hermit of Prague, who "never saw pen and ink, and very wittily said to a nelce of King Gorbodne, 'That that is, is."

DICTATES OF DUTY.

Rev. Charles Conklin, of the Universalist Church of the Redeemer, Washington Boule-vard and Sangamon St., Chicago, preached to his congregation last Sunday a strong sermon upon "Duty." His text was:

upon "Duty." His text was:

Lord, what wilt Thou have me to do?—Acts, vl., Q.

The word duty, Mr. Conklin said, had a smooth sound, but it stood for something rugged. It was a modest word and made a modest demand on the letters of the alphabet, but it would be difficult to find a word/with as few letters which had a better ori finer significance. If it had little to exact of the alphabet, it had much to sak of man. Should God stir the mind with deep convictions, and should its owner feel it to be his duty to im-It has each stage of existence can only be apprehended and defined by the powers appertaining to it. Herein lurks the fallacy which has bred such contempt for transcendental speculations, because people try to talk of what abides beyond in terms of their present experience. It is true that they must do this or else remain silent; but the inherent disability of terrestrial speech and thought ought to be kept more constantly in view. How absurd it is, for example, to hear astronomers arguing against existence in the moon or in the sun because there seems to be no atmosphere in one, and the other is enveloped in blazing hydrogen! Beings are at least conceivable as well fitted to inhale incandescent gas, or not to breathe any gases at all, as to live upon the diluted oxygen of our own air. Embodied life is, in all cases, the physiological equation of its environing conditions. Water and gills, lungs and atmosphere, coexist by correlation; and stars, suns, and planets may very well be peopled with proper inhabitants as natural as nut bushes, though entirely beyond the wit of man to imagine. Even here, in our own low degrees of life, how could the oyster comprehend the fashing cruises of the sword-fash, or he conceive the flight and nesting of a bird?

found themselves was something awful, and hence intolerable, and when once a man got into the road of duty there was so little en-couragement for him to keep a straight, course that he more often turned out than continued.

into the road of duty there was so little encouragement for him to keep a straight course that he more often turned out than continued.

Duty offered no emoluments or spoils, and hence, from the standpoint of methods of the times-it was not a very encouraging leader. In politics, social and moral life, it was so that men dared not be honest and speak their minds, because the great mass of people were following the rainbow for the bag of gold. If it did not pay to be honest, honesty was not in favor. If it were more profitable to shut one's eyes to political treachery, official thievery, and corruption in high places, the majority of men would keep their eyes closed: An honest man in the condemnation of abuses found no friends, for men shunned him as a pest, as a nuisance—one who interfered with the even tenor of a system or a method which, even though it might be corrupt, harmed no one on the surface, and was certainly not inconvenient in its character. Such an awful sentiment as that which dictated blindness to rottenness and corruption was a public calamity and an incalculable evil. The Mohammedan fasted and prayed and left the glidy whirl of the dance to devote himself to the Koran only upon the condition and distinct stipulation that for such penance and denial he should have a freehold in heaven; and the orthodox religion of the Christian was but little different. Here the question of religion was resolved into a question of bex-office receipts. The cashier and the little, square opening before him stood upon the threshold of heaven, and men were admitted at so much a head. People though that a liberal contribution to the church, an attendance of perhaps one. Sunday in four, entitled them to a front seat in the heavenly orchestra. But like many other theories which commanded many believers because they were satisfying and convenient, this would some day burst like a soap-bubble. To a man who had done his duty, if only once, the error of this belief was too manifest.

Virtue was its own reward. If men belie

To a man who had done his duty, if only once, the error of this belief was too manifest.

Virtue was its own reward. If men believed that a neglect of duty could be recompensed and a happy self-satisfaction engendered by amends, let them once try a regard for duty and see how different is the sensation. There was nothing more delicious than the feeling that the day's work was over and much-long-ed-for rest had once more come. Tenfold more delightful was the sensation that a duty had been followed out, a debt estitled, an incumbrance removed. Man walked the earth free. No bail and chain clanked at his beels; a great weight was lifted from his cliest; and if duty paid nothing it at least cost nothing. Life that was transfigured by the performance of duty was like the pure sparkle of a genuine diamond. The imitation stone shone in a dozen lights, and reflected all the colors of the rainbow just as the finest gem did, and it often puzzled the lapidary to say that it was not of the purest water. Butheix months after its purchase it took its place among the old glass in the ash-barrel, dim, justerless, its beautiful fire gone out. The gamine stone, on the contrary, shone on, and for years and forever its magnificent colors glinted and sparkled in the bright sunlight and under the influence of the rays of the gas. Sentimentalism has lowered the tone of Christian religion. The men and women who never thought of the heroic duty wept and snickered over the love and sweetness of God, and in its heavenly presentation brought more tears than repentance. Certainly God was love, but He was also great and grand. He had an admiration for those who did right because it was right. He admired heroism and duty, and did not admire the suiveling sentimentality that was always going to be good but, somehow or other, never took any steps to be perfect. Let us fecognize the heroic, stalwart principle, that to degod requires work, hard work, attention to duty, and goodness for goodness' sake. Duty was a tribute owing to God. He had as mu

of nature. All things were His. He made them, and His was the right to demand obedience.

There was no meanness greater than disobedience and indifference, and duty was a word for streingmen and women. The Universalist sect did not build churches as asymetree for preachers. Its principles prohibited that the minister should be a well-fed priest, who concerned himself as much about the temporal as the spiritual welfare of his people. The laity in the Universalist church made the preacher, and not the preacher the laity. Both, however, had duties to perform It was the duty of the laity, after having installed its minister, to see that they came to hear him preach. It was the duty of the minister to keep abreast of the times and seek to make his church a live, wide-awake, practical-for-good, nineteenth-century institution. Some preachers, by matchless eloquence, could keep coherent the segments of their congregations, and their pews always well filled. This gift of electrifying, however, is not voncheafed to all, and the best the speaker could do was to map out a line of duty as good as his judgment could suggest,—and conform to it. When a man had done his duty the responsibility of its success or failure did not rest with him. It was inevitable that the Universalist church must continue to be dangerously near the rear guard in the procession of creeds unless every member did his or her duty. The word duty must be dug dut of the grave in which indifference had builed it, for God made one alternative—action or death. The brain by disuse/ wasted away, and the muscles of the arm by inaction became ossified, and so also would the church crumble and its little measure of usefulness be gone unless its members made up their minds that duty was the guiding star to success.

A Theosophical Manifesto.

Extract from the Minutes of a Session of the American Board of Control of the Theosophical Society, held at Cincinnati, Ohio, July 4th, 1885.

RESOLVED, That it is expedient, in the interest of Psychic Science, that The Theosophical Society shall assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of The Theosophical Society does hereby assume and proceed to exercise such supervision.

In pursuance whereof, the Board of Control does hereby authorize and require one of their number, Professor Elliott Cones, Member of the National Academy of Sciences, etc., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticise any and all of the Proceedings, Transactions, Bulletins, or other printed matter which the said Society may publish, at his judgment and discretion.

The Board of Control desires their worthy colleague to interfere in no way with the conduct or management of the said Society, but the Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which The Theosophic Society is the custodian in the United States.

And it is further Resolved, that this resolution be published, and that a printed copy be furnished to each Member and Associate of the American Society for Psychical Research.

By Order of the Board,
ELLIOTT B. PAGE, F.T.S.
Gen. Sec'y for America.

It is said that the congregation of theIr-vington Methodist Church at Indianapolis, Ind., has been greatly scandalized by a pug-ilistic engagement between Levi Ritter, a prominent lawyer, and Rev. W. L. Clancy, his pastor. Clancy, during a call at the residence of Ritter, reflected in his conversation discreditably upon several members of his congregation. Ritter objected to this, but the pastor continued to express his disapprobation of persons and things generally, and finally spoke in a very objectionable manner of Mrs. Ritter. Mr. Ritter ordered the pastor to leave the house, and as Mr. Clancy passed out he called Mr. Ritter a liar and dared him to come out on the grass and settle the dispute. Mr. Ritter accepted the challenge and in a brief but spirited round the pastor was pretty badly punished.

In England railways as well as omnibus companies pay good dividends, while signal-men, booking cierks, and others, mere lads, some of them, are fearfully overworked. At the more (uportant junctions—Clapham Junction, for instance—the hours of the booking clerk are from 5 A. M. to midnight, alternate Sundays, and half Saturdays from 5 A. M. to 1:30 P. M., and from 1:30 P. M. to mid-night, alternately, off duty, thus leaving, after deducting half an hour for getting home and to bed, about four hours in bed for mere youths of about twenty. And their labor is not in the open air, but at a desk in a close and small room for nineteen hours. The pay of the sbooking clerk is about 23s. per week, or 2d. perhour.



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Readers of the JULEMAL are especially requested to sence in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Medings, information concerning the organreviews of Meetings, information concerning the Editors. ization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting inci-dents of spirit communion, and well authenticated ac-counts of spirit phenomena are always in contract of spirit phenomena are always in contract of the spirit phenomena are always in contract of the Editors. counts of spirit phenomena are always in place and will be published as soon as possible.

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FORETH PAGE.—Beecher's Latest Conception of God. The Phantom Ship. The Druids. Santa Caterina Benincasa.— 1847-1880. General Items. SPFH PAGE.—The Rev. Henry Ward Beecher.—A Discourse by Him Concerning the Human Conception of Divine

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Peculiar Manifestation of the Part of uate. Peculiar Menifestations on the rational Death of Grant. Seeing the Invisible. Grove Meeting in Indiana. Reduced to White Dust. Niantic Camp. The Shortcomings of Mediums. Sonapse Lake Spiritualist

THE DRUIDS.

A Critico-Historical Sketch.

BY WM. EMMETTE COLEMAN.

PARTI.

"There are few departments of knowledge in which a clearing from the foundation is not a desirable achievement, although it is a disagreeable operation; for it may have the effect of relieving the overburdened intellectual faculties of the age from a heap of ponderous and worthless lumber."—Edinburgh Review, July, 1863, p. 20.

"On no subject has fancy roamed with ore licentious indulgence than on that of a bruids and their institutions. Though nk in the grossest ignorance and barbarn, their admirers have found them, in the rk recesses of forests, secluded from mand and almost from day, cultivating the strussest sciences, and penetrating the sub-nest mysteries of nature, anticipating the scoveries of Pythagoras. Rejectures, Archides, and Newton; and all this without the lof letters, or of experiments; without ose progressive steps in civilization which lish and refine the mind, and naturally dit to the study of abstracted knowlings."—Dublin University Magazine, July, 10, p. 39.

Who and what were the Druids? To this query various conflicting responses have been given, nearly all of them being the oxteome of crude speculation and delusive fancy. Not being content with the unsatisfactory-accounts of these weird Celtic magi found in modern histories, encyclops ilas, and other works of reference, which consist mostly of a summary of the guesswork theories of undisciplined thinkers, in my quest for truth I have during the past eighteen months been making a careful and a comparatively exhaustive research into the foundation-sources of information concepting the Druids; and the results of this investigation will be embodied in this monograph. I shall attempt to show what is really known on the subject, or rather that which rests upon such satisfactory evidence as to be probably true,—in contrast with the unreliable data given us in inaccurate, uncritical authors and the fancial bytochesses of necessity is latter, day writ-Who and what were the Druids? To this

ers.

Druid is the name applied to the priests of Celtic Gaul by a number of classic authors. The derivation of the word is still a matter of doubt. Pliny and others derive it from the Greek drus, an oak; but this theory is now indefensible. By others it has been variously derived from the Irish druis and Weish derw, an oak; Irish, dry or drasi, a magician; Irish, drui or drasi, a sacred person; Irish, drui or drasi, a sacred person; Irish, drui or drasi, a sacred control of the dair of dair, the Jovine oak or centre of the holy place, circle, or grove; Celtic, treue, faith, or drut, friend; Hebrew, derussim, drussim, or drissim, people of contemplation; Welsh, dar. superior, and gwydd, a priest; the Celtic compound derouyd,—from De, God, and rouyd, speaking; Sanskrit, druvidh, poor, Indigent; Arable, deri, a wise man; Persian, dara, a good and holy man, etc., etc. (American Cyclopadia, vi. 259; Eacyclopadia Brittanica, 9th ed., vil. 477; Anthon's Classical Dictionary, p. 456; Chamber's Encyclopadia, article Celtic Nations; Smiddy's Druide, etc., of Ireland, pp. 1, 2; Forlong's Eivers of Life, il. 354; Vallancey's Collectanea de Rebus Hibernicis, ill. 508; Ouseley's Oriental Collections, iv. 302; Kenealey's Book of God, p. 195; Higgins's Celtic Druids, pp. 94, 95; Keysler's Antiquitates Celtica, p. 37; Borlawe's Antiquitates Celtica, p. 37; Borlawe's Antiquitates Celtica, p. 57.). Our first and principal source of information concerning the Druids is the Commentaries of Julius Casar. In his De Bello Gallico, book vi. chapters xili. xvili. is contained an account of the Druids, occupying about three duodecino pages in an English translation, and one sud a half pages in the cotavo Delphin edition of the classics. This celebrated pas-

sage, which is the great fountain head of most of our so-called "knowledge of the Druids," I shall now summarize. According to Cæsar, the Gauls consisted of three classes: all of any rank or dignity were classed with (1) the nobles or knights or (2) the Druids; the third class, the commonalty, was held almost in the condition of slaves. The Druids presided over all religious observances, conducted the sacrifices, and integreted all religious matters; they determined all controversies public and private; they gave judgment on all crimes, disputes anent property, etc., and decreed rewards and punishment. Those not submitting to their decisions, they excommunicated or interdicted from the sacrifices; and those thus excommunicated were shunned by all, the administration of justice being even denied them when sought. Young men resorted to the Druids in numbers to be instructed; and many embraced this profession of their own accord, and many were sent to it by parents and relatives. The pupils learned by heart a number of verses, their noviciate sometimes extending to a twenty years' training. Their instructions were oral, it being unlawful to commit them to writing, though in almost all other matters, public and private, writing was used. Over all the Druids an arch Druid presided possessing supreme authority. At his death the ona most pre-eminent succeeded him; but if many were equal, the election was made by the suffrages of the Druids, and sometimes an armed contention for the presidency took place. An annual assembly of the Druids was held in the territories of the Carnutes, the central region of Gaul; and hither all having disputes repaired from every quarter, and submitted to their decrees and determinations. They also instructed the youth relative to the stars and their motion, the extention of their leading tenes was supposed to have originated in Britain and thence brought to Gaul; and these desirous of more accurate to the world (cosmos) and our earth, the nature of things, and the power and majesty of the

Encyclop... article Druids: Edinburgh Review, exviii. 20-22).

Not long after Casar, Livy described the Gauls as very religious or superstitious and addicted to barbarous human sacrifices, but he gave no particulars of their religions rites or beliefs and said nothing of the Bruids (Livy's Roman History, v. 46. Xxxviii, 47, Splilian's translation, Lond., 1857, L. 378, Iv. 1775).

Next in importance to Casar's narrative are the statements of Pliny the elder in his Natural History. By him we are told that the mistietoe and the oak were held in the highest veneration by the Drids, cak groves were their chosen retreats. And no sacred office was performed without employing branches of it, whence is derived their name of Druids. The mistietoe wha gathered on the sixth day of the moon, and it was called All Heal, and was collected with great ceremony. A priest clad in white ascended the tree and cut the mistietoe off with a golden sickie; a white garment received it below. Two white bulls were then sacrificed under the oaks. It was believed to be a preservative against poison and to remove sterility. Magic rites were also observed in gathering two other plants, called by Pliny samolus and selago, likewise

much esteemed by the Druids for their prophylactic potencies. A number of theories have been advanced in identification of these two plants, but as yet no certain conclusion has been reached. Pility also describes the so-called "serpent's egg" held in high esteem by the Druids, the most remarkable of all the Druidic charms. This was said to be the product of the saliva and frothy sweat of a number of serpents writhing in an entangled mass, and tossed up in the air as soon as formed. At this moment it was caught, as it fell, in a cloak by the watchful Druid, who galloped off at full speed, on his faithful charger, hotiy pursued by the serpents, till the intervention of a river checked the serpents' progress. Pility bimself testifies to having seen one of the eggs, and from his description of it, it was evidently the shell of as sea-urchin or cchinus. By nafty traditions we are told that beads or rings of glass were used by the Druids as charms to impose on the credulity of their devotees, under the name of glain naid; "adder gems' or "snake stones" (Maurice's Indian Antiqualities, 1812, vi. 161-164; Camden's Britannica, 9. 815; Toland's History of the Druids, p. 95). The genuine "serpent egg" (anguinum orum) was probably the shell of the seaurchin (Rowland's Mona Antiqua Restaurade, p. 342). In another portion of his work Pility Informs us that the Emperor Tiberius put down the Gallic Druids, and all that tribe of wizards and physicians." Gaul, he says, was pervaded by the magic art, more particularly, as the commentator remarks, in the worship of their divinity Heu or Hesuathe god of war (Mars). Being overthown in Gaul, these magical superstitions took root in Britain, that country being then entirely devoted to magic. Commenting ou the extrapation of the Druidic fites, Pility thus remarks: "We cannot too highly appreciate the obligation due to the Roman people for having put an end to these monstrous rites, in accordance with which to murder a man was to do an act of the greatest devounces, and to each of the

Strabo, Geography, iv., iv. 5.—Falconer and Hamilton's transl., i. 235; Diodorus Siculus, Historical Library, v. 2.—Booth's transl., 1814. i. 316; Tagitus, Annals, xiv. 30.—Oxford transl., if. 373; Justin, History of the World, xxvi. 2.—Watsön's transl., 203, 204; Petronius Arbiter, Satyricon ad fia; Servius, Commentary upon Virall's Aeneld, bk. iii. verse 58; Lactantius, Dicine Institutions, i. 21.—Ante-Nicene Library, xxi, 58; Tertullian, Apologeticus, 9.—Ante Nic. Libr., xv. 71; Minuclus Felix, Octavius, 32.—Eondoo, 1708, p. 71; Procopius, Gothicum Bellicum, ii. 25.—apud Universal History, Ancient. 1708, xvi. 350, 400; Eusebius, Praparatio Evangelica, iv. vii; Richard of Cirencester, Ancient Britains, bk. 1, ch. 4, sect. 1, 2.—in Six Old English Chronicles, Bohn, p. 429; Vailancey, Collect de Rebus Hibern, No. xii; Freret, Sacrific s Humains chezics Gaulosi, in Histoire de l'académie des belles-lettres, xviii, 178; Pelloutier, Sacrifice humains dans les Gaules in Nouvelle Bibliothèque Germanique, xxv. 438; Ritson's Memoire of the Ceits, pp. 361-38; Napoleon's Julius Coxar, ii. 39; Authon's Classical Dictionary, pp. 456, 532; Prichard's Physical History of Mankind, pp. 43, 49, 50, 252, etc., etc. We are told that Justin, as late as A. D. 500, asserted that human sacrifices, were then being offered by the Druids (Forlong's Rivers of Life, ii. 345; Lesbje's Ancient Races of Scotland, p. 63; and Procopius, in his Gothicum Bellium, tells us that in the middle of the sixth century, he was an eye-witness to the fact that the Franks though converted to Christianity still offered up women and children in sacrifices.

Diodorus Siculus, in his Historical Library, book v. ch. 2, gives an extended account of

tory, he was an eye-witness to the fact that the Franks though converted to Christianity still offered up women and children in sacrifices.

Diodrus Siculus, in his Historical Library, book v. ch. 2, gives an extended account of the Gauls. He describes them as believing, with Pythagyras, that mee's souls are immortal, transmigrating into other bodies, and thus living again; therefore in their funerals they write letters to their friends and throw them into the funeral pile to be read by the deceased. In addition to their poets or bards they have philosophers and divines, called Saronida, and held in much veneration. [Saronida is held as synonymous with Druids, meaning "hollow oak," Druid signifying "oak" among the classic writers.] They have also prophets who foretell events by viewing the entrails of the sacrifices, and to these soothsayers the people generally are very observant. When they wish to consult on some weighty matter they sacrifice a manstriking him with a sword above the diaphragm, drawing presages from the manner in which he falls, in which he struggles, and in which his blood flow; and by long and ancient usag this has gained among them firm credit and belief. It is unlawful to offer a sacrifice /without a philosopher; for they hold that by them, as men acquainted with the nature of Dely, and familiar in converse with the gods, they ought to present their offerings, and by these ambassadors to desire such things as are good for them. The Druids and Bards are obeyed, by friends and enemies, both in times of peace and war. Many times have they, stepping in between two armies, ready to engage, pacified them, as if some wild beasts had been tamed by enchantment. Melfactors, after five years imprisonment, are impaled on stakes and with other victims, on a vast pile of wood, are offered up a burnt sacrifice to their gods. In like mauner their captives are sacrificed to the gods. Some of them cut the throat, burn, or otherwise destroy both men and beasts captured in war. (Bothe transl., i. 314-317; Nap were laid aside, sought once again your barbarous ceremonials and the ruthiess tisages of your sacred rites. To you aloue has it been granted to know that gods and the divinities of heaven, or aloue to know that they do not exist. In remote forests you inhabit the deep glades. On your authority the shades seek not the silent abodes of Erebus and the pallid realms of Pluto in the depths show; the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls other limbs in an other world; death is the mid space in a prolonged existence, if you sing what is according to the same spirit controls of the reason of the same spirit controls of the same spirit controls

Gauls, among whom existed the Bruide; and in ch. v. of the Introduction he says, "They say that the Bruids philosophize, delivering their apophthegms in enigmatical language, their apophthegms in enigmatical language, bidding men worship the gods and do no evil, and practice manly virtues" (Yonge's transl. pp. 3, 7).

Ammianus Marcellinus, in his Roman History, written in the fourth century, gives a description of the Gauls, based on the writings of Imogenes, who lived near the beginning of the Christian era, in which, after referring to the foundation of Marseilles by an Asiatic tribe from Phoco, from which town other cities were founded; goes on to state that the people becoming gradually civilized, the study of liberal accomplishments flourished, having been first introduced by the Bards, the Eubages supposed to be a corruption of Ouate's or Vates, of Strabo and Diodorus Siculus], and the Druids. "The Bards sang, in heroic verse, to the sound of their lyres, the brave deeds of their illustrious men. The Eubages Investigated the sublims secrets of nature, and sought to explain them to their followers: In the midst of these came the Druids, men of loftler genius, bound in brotherhood according to the precepts of Pythagoras; and occupying their minds with profound and sublims questions, with great contempt for human affairs, they pronounced the soul immortal "(Bk. xv.,ch. lx., sect. 2, 7, 8, -Yonge's transl., Lond., 1882, pp. 73, 74; Napoleon's Caear, il. 42, note; Encyl. Britan. vil. 478). It is intimated above that the Druids secure followers of Pythagoras, and it has been thought by some that their doctrine of the transmigration of souls was derived from that philosopher (Edinb. Reciew, ir. 392; stransl., p. 339 that Pythagoras quijted his country and got initiated into all the barbarian sacred mysteries as well as Grecian, it has been thought by some that the footrine of the transmigration of souls was derived from the bruids. Berthed of the Britas. Pythagoras and the Britas and there is not souls was deriv

cion to the Apocalypsis, pp. 236-342; Six Old English Chronicles, p. 431, note. As will as English Chronicles, p. 431, note. As will appear hereafter but little dependence can be placed in the Weish triads as regards a faithful portraiture of ancient Druidic teaching. Two of the Augustan historians, Lanpridius and Flavius Vopicens, introduce us to a novel feature in Bruidism, namely, the axistence of female Bruids or Bruidesca. Their appelial prerogative seemed to have been prophecy, several reasarkable instances of the accurate fulliliment of their predictions being recorded by the above historians. These women "seem to have been a cort of Sibris or Pythonesses, who succeeded to the older oracles." Edish. Review cavill. 23, 24; Ritson's Celts, p. 59, note; Except. Britism, vil. 472, 478; (see also American Cyclopesia, vi. 270, for a highly exaggrated and largely landful account of these Druidesses. Tacilys in ht. iv. to, 54 of his History-tons as that after the destruction by free of the Swall has the transalpine nations was portuped. Taciling the transalpine nations was portuped. Taciling Works, Orlord transal. 5, 225, 227; Andrains Occapitate we Bake Pass.

The Camp Meeting as a Spiritual Exchange.

Free Thought Freely Expressed-Spiritual ism for Every-day Use.

Perhaps you would like to have me give you and the numerous readers of the JOURNAL some of my impressions and observations of a visit to a western camp-meeting. With much interest I have read, as I had read in former seasons, the editorial notes of travel and reports from the East and eastern camp-meetings, but I and others have looked in vain for any sign of life concerning Spiritualism here in the West. The JOURNAL not being the "organ" of any particular cilique or of any set of exclusive opinions, but an independent disseminator of news from the Spiritual vineyard at large, and a western paper withal, I presume you will be glad to let me relate, quite briefly, some few facts and thoughts collected during a short visit at a camp-meeting held on the picturesque banks of the upper Mississippi.

I think Spiritual camp-meetings are a grand good thing. The one I here refer to, I think was poorly managed in some respects, and the past history of some of the participants may contain evidences of moral depravity, for all I know, but this is the case with all human associations. We have all come up from down below, come up by the kindly assistance of others, who have trod the same path before us; and there are none so high, none so strong but that they still need assistance, protection and help. In spite of its imperfections and shortcomings, I am confident this camp-meeting has done some good and no harm. As for myself, I didn't get much benefit from the lectupes, the long-winded speeches, the would-be philosophic discussions, but it did my soul good to meet and mingle, to converse and commune with a few old friends, with some stray visitors, and with the common people. Yes, with the common people, whom we not a specific their names. One cannot got os such a meeting without meeting a host of good and intelligent people, whom we never saw or heard of before, whom we will probably never meeting and only of the proper frame of mindicate sort of the line of the proper frame of mindicates any one of them, as the spiri

and wife, found accommodations in private houses near by, A well-kept, commodious in grain titrathes meast at resonable rates. Spiritual Exchange, the camp meeting that the spiritual interests and throught, views and experience—that is the kind of exercise which makes such an occasion attractive to me. Next in and conference meetings; but these were somewhat neglected by the management, and too little time given to them. The intensity of interest and the value and number of facts in the state of the ordinary professional lecturer. As I see it, this class of meetings are excellent management principals that it is lengthy wordy discourse of the ordinary professional lecturer. As I see it, this class of meetings are excellent management principals that it is nearly the same the ordinary professional lecturer. As I see it, this class of meetings are excellent management principals that it is nearly the same the ordinary professional lecturer. As I see it, this class of meetings are excellent management of the ordinary professional instruction of the ordinary professional instruction of the ordinary of the ordinary professional instruction of the principal aims of the management instruction in materialization, and that a secondary professional instruction of the principal aims of the management in the principal aims of the management instruction in materialization, and that a secondary professional instruction of the principal aims of the management in the management in the principal aims of the management in

spiritual sunshine and helpfulness, and can't teach us to see some of the unseen goodness that surrounds us as soon as we surfeidler some of our egotism and narrow-mindedness, then he talks to little practical purpose. And then, the teachings from the platform are widely divergent in the drifts of thought, so that inwardly they often conflict and nullify each other, and plainly disclose the fact that the constructive work of Spiritualism is yet in a chaotic state. Is there not too much speculation on whimsical or irrelevant subjects, too many opinionated utterances, too many phantasmagoric "revelations" about some lost continent, lost planet, bollow globe, etc., and too little real spiritual teaching? Whither are we drifting? It is often said by Spiritualists, and truly said, and it was publicly said at the meeting, that we are spiritual even now while yet in the flesh. What a grand truth lies buried in this little statement! To lead us to fully recognize and live according to this grand fact, it seems to me, is the mission of the whole spiritual movement, as initiated and sustained by the Spirit-world. To reveal to us an inspiring glimpse of the grandeur of our destiny, enduring and perfecting beyond the grave, and to fill us with an adoring love and trust toward a goal of infinite perfection! If we are Spiritualists, then let us be concerned with spirit and spiritual things, and with prayer, meditation and study and patient eso to shape our soul-life—no matter how unlower the outward surroundings—as to make it a fit approach to the state disembodied. To bring us to the consciousness of our spiritual nature, its needs and capacities, and to arouse us to a due sense of our responsibility, every act of life contributing forth of this truth the real object of all spiritual manifestation, and with prayer, meditation and study and patient eso to shape our soul-life—no matter how unlower the spiritual method, and in so far as we recognize the spirit method, and in so far as we recognize the spirit ality, if it don't

cated in writing through a medium in England, says:

"You cannot see, as we see, the almost utter worthlessness of what you call opinion. You cannot now while yet the eye is veiled, how the veil is rent by the dissolution of the spirit from the earth-body; how the speculations that have seemed so all-important are seen to be but idle, baseless fancies. The creed, which has been fought over with angry vehemence during the years of an earth lifetime, is surrendered by the enfranchised spirit without a murmur. The fancies of a lifetime on earth are dissipated like a cloud by the sunlight of the spheres. We care little for screed, so it be honestly held and humbly professed; but we care much for acts. We ear not, what has such a one believed, but what has he done? For we know that by deed, habits, tempers, characters are formed, and the condition of spirit is decided. Those characters and habits, too, we know are only to be changed after long and laborious processes; and so it is to acts rather than woods, to deeds rather than professions, that we look."

This is Spiritualism: pure and undefiled.

fore being told of Juliet's death, he ex

claimed:

"At become is one attailightly on his throne;
And all this day an unacoustomed spirit thoughan."

So, so were he great content and thoughan. The source is greated person of our hangue present."

So, the source of the individual of the individual of the day and the says:

"Here were the green of our hangue present."

But why multiply illustrations of a fact that must have impressed every careful student of the dramatist? Everywhere we find, at any rate where sublimity is aimed at, the natural overshadowed by the superhatural; and that simply because the sublime is that which makes man feet that he is indeed greater than he knows; and the shadowy presence of the infinite is in that probe the substance of the infinite is in the probe of the control of the substances in point, turn to the omess of Macbeth, the mysterious inclutions of Hamlet, the vague institucts of the stings, the dying visions of Katharine, the awe-inspiring dreams of Richard, the premonitions of Cassar's wife.

Did time and space allow, I should like to the control of the substances in the substances of macbeth in the substances of market in the substances of the substances of the substances of the substances of market in the substances of the substances

THE LOST CONTINENT.

to the Editor of the Beligio Epilose

The suggestion that I write something on the question of the "Lost Continent" from a "mortal" stand-point, I think; very appropiate, and I should most cheerfully respond, but I have not the time now at my command to do the subject justice. Much might be adduced from geology, archeology, history and mythology in favor of the theory of submerged continents; but in the extreme brevity to which I must now confine myself, I will cite but two or three sources of information bearing upon this subject.

Herbert Speneer, in his "First Principles," devotes several pages in giving his scientific deduction, to the effect, that the relations of sea and land alternate at regular recurring epochs of long duration. He argues that the under surface of that portion of the earth's crust which is covered by the ocean is subjected to the most rapid Igneous denudation, and in the source of ages becomes relatively thinner, thereby offering less resistance to igneous pressure from beheath than that part of the crust that supports the continents. So large portions of the ocean's bed become elevated into continental expanses, while the continental masses aim into the abysec of the ocean. Thus, second-

ing to this philosopher of modern science, the surface of the earth is subject to a periodical catastrophe, which is in strict conformity to the law of "rhythm of motion," about which Mr. Spencer has much to say.

According to Bansen (Ancient Egypt, vol. Iv., p. 456) Solon traveled to Egypt, where he had an interview with an Egyptian priest who informed Solon that his own country of Greece was occupied by a noble race 9,000 years before his time; that there then existed a great empire whose seat was Atlantis, but which included Libya and most of Europe; and that the power of this empire was checked by the Greeks, but in one fatal day Atlantis and the noble Greek army sunk into the ocean. Solon was so impressed with the account he received from the priest, that he commenced a poem on the subject, which was never finished.

Dr. Kennealy says (Book of God, vol. 3, p. 545): "The first great monarchy on the earth was the Indo-Ethiopic. This vast empire comprised Hesperian Ethiopia, or Libya Interior and Eastern eEthiopia, reaching from the tropic of Cancer to within six degrees of the line;—Atlantis divided into two continents, Atlantia and Ætheria, India, Chaldrea, Assyria and Iran; an assemblage of ferce and strong beoples. Even after the dreadful catastrophe which submerged Atlantis, this gigantic empire for a long time maintained its ascendency. Plato's allusjon to Greece in connection with Atlantis was designed to please that vain, light people, who did not arise until long after its submersion." The same author adds (on page 476):

"The Mexican Messlab, Quecaicoatie was connected in their religious ceremonies with the festival of Four Earthquakes, which was an allusion to the submersion of Atlantis, by which this people were cut off from all communication with Europe and Asia. The Mexicans expected his second accent, as predicted in the Apocalypse."

Dr. Kennealy expresses the opinion that Atlantis was occupied by a red race; that the country was divided into ten states, and that to Enoch was given the largest

this reign, like that of Saturn, and the happiness of the world, was not of long duration."

Ovid, speaking of the Golden Age, says:

"Then were the rules of faith and justice without the constraint of laws. Men were not influenced to their duty by motives of fear; nor were junishments known in those days. There was no need, in that happy age for engraving upon tables of brass those menacing laws that have since been used as a curb to vice. Criminals were not then to be seen trembling before their Judge; nor was the security of human life, owing to the force of laws.... Cities unfortified and without walls were perfectly secure. Trumpets, helmets and all the instruments of war were then unknown, and there was no occasion for soldiers to secure the peace and tranquility of the citysea. A perpetual spring reigned all the year round; the soft zephyrs with their warm gales cherished the flowers that sprang up without seed. The harvests succeeded one another without ploughing or sowing, and honey distilled in abundance from the hollow oak."

One of your Rev. correspondents suspects that the "Lost Continent" is a "Moon story," and thinks it not healthful to publish such things for truth. If suspect that if he was pressed for facts, some of the legends of his theology would fare no better than the "Lost Continent" was not given as fletion, nor-for perpose of fiction, but as a simple, straightforward narration of facts, embracing a phase of the race-movement in a period long antedating written history; a period of great importance to the present age, a knowledge of which must be revived. The "Lost Continent" is one of the heralds that go before.

San Francisco, Cal.

E. Whipple.

San Francisco, Cal. E. WHIPPLE.

CRITICISM

Of Prof. W. H. Chaney's Paper Entitled,

"The Wonders of the Human Mind," in the Religio-Philosophical Journal, September 19th.

While entitling this paper a Critfeism, I shall only offer a few general thoughts upon Prof. Chaney's paper, and then give, concisely, my own convictions as to the true philosophy of the human mind.

The calling forth of the paper by Prof. Chaney, was the account of a man who had unconscipulty become a higherment.

The calling forth of the paper by Prof. Chaney, was the account of a man who had unconsciously become a bigamist, the cause being an injury to the brain, "causing the loss of all memory of events, prior to the accident," and "who was restored to his former consciousness by a blow on his head from a foot pad." Now, really, has not this case been too seriously treated? If we were to go into the courts with it, could it be satisfactorily substantiated? If the case really existed, and was in the courts, and the man escaped the penalty of the law upon that plea, does it prove that the plea was honest? Is it philosophical to take up such a marvelous story as that upon the flimsy evidence that probably supports it, in contradiction of common sense, reason and experience, and make it a premise upon which to work out the problem as to the relation of brain, mind, soni and spirit? Ought we not to have greater care as to the premise upon which we start to add our mites to the temple of true philosophy? What evil effects may flow from concusions of great teacher's founded upon false postulates regarding man's moral responsibility? Rheioric and logic are equally attractive, whether founded upon true or

false basis; and a large mass of readers look only at the picture, inspire its beauty, and laud the artist; and wat, if such are led by conclusions necessarily false for the want of truth as a foundation, may be the evil effects upon coming generations? Reformers and progressionists have no greater task than the getting of people to give up the toys and pictures of their childhood's education, and to think for themselves. Where did those toys and pictures come from? Honest minds reasoning and teaching from false foundations. Errors in religion, eclence and philosophy all had their origin in false premises, or misconceived results of experiment. Prof. Chaney asserts that there is intelligence, without consciousness, and calls it instinct in a being thus "possessed with an intelligence, without consciousness, and calls it instinct in a being thus "possessed with an intelligence which forms the text of his paper, was a conscious intelligence in his lawful marriage, but became unconscious, and insane by an injury to the brain; and on recovering from the injury to the brain; and on recovering from the injury to the was found to be "metamorphosed" into a conscious intelligence which made him a bigamist. Again, by the blow of a foot, pad, he is "metamorphosed" into a conscious intelligence of his only lawful wife. Wonderful case indeed: And suppose it were true that injuries of the brain could metamorphosing cause, and Chaney now might be somebody delse the next minute. Moreover, the intelligent apirit, which according to Chaney is an intelligence independent of the brain, could never have its moral status fixed—like the Frenchman's flex, when could represent the professor that all nature is permeated with spirit, and that there is no individual, creature or thing which has not its spirit; but I disagree with him that "mind is generated by the action of matter," But, if he would state it thus: Mind is generated by spirit on matter, we should fully agree.

The correlation of force is a strong point with materialists, a

immutable as thyself.

New Orleans, La. U. R. MILNER, M. D.

THE HOME CIRCLE.

In this column will be published original accounts of pirit presence, and psychical pleacomena of every kind, hich have been witnessed in the past or that may be beered from time to time in private households, or in the presence of non-professional mediums and sensi-ives. These accounts may record spontaneous phe-vices. These accounts may record spontaneous phe-how may of circles and sittings for the development of nedial power, experiments in thought-transference, and annifestations of supernormal mential action.

the way of circles and sittings for the development, and medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subsettbers, upon whost we must depoint for matter to fall it. Stored up in those sands of homes are valuable incidents never ret published which have great value, and others are daily occurring. Let the accounts be as brid as may be and set sufficiently full to be eleastly understood.

Ouestions not requiring lengthy answers, and bearing

Questions appoints apon the answered by the steers to reply. Strange Manifestation in Connection with

a Dress.

We have taken your valuable paper over three years, and feel that we cannot do with-out it. Having had many spirit manifestaout it. Having had many spirit manifesta-tions at my own home, I shought they might be interesting to your many readers. Mrs. Dr. Coombe was visiting me with other friends in July, when the following occurred. Princetown, Minn. L. A. Byers.

In July, when the following occurred.

Princetown, Minn.

I. A. Ryers.

TESTIMONY OF MRS. DR. COOMES.

I was visiting friends in Princetown, who are strong believers in our beautiful faith, and while there some very good spirit manifestations were given us. I had a large handkerchief in my wrapper pocket that hung in the closet. Needing it I went to get it, and to my surprise I was gone. I knew no one had access to my room but myself and lady friend who was visiting there with me. I told her of the occurrence and she thought it strange, so the matter rested, waiting further developments. The next day the handkerchief was returned without any explanation; but the next night I took down my wrapper and it was missing again. I then began to think the spirits had something to do in the matter. I said to myself, "I will put a smaller one this time into the pocket, and see if they will take that out."

I did so, telling my friend what I had done. Then I said, "No, I won"t. I will take it out." I put my hand into the pocket to get it, and that, too, was gone, and the large one was there. I forgot to mention that a cent plece was in my pocket and that was gone, too. I then got a little nervous, and called the lady I was visiting. She came in. I had not left the chair on which the dress was laid. I told her what was taking place. I said there is nothing in the pocket now, and in a very few moments the small handkerchief was brought back, and the money, too, and put into the pocket, all in bright lamp light in the presence of the two friends, a manifestation that never occurred to me before.

ADELAIDE COOMBS.

Woman and the Kousehold.

BY HESTER M. POOLE. [105 West 29th Street, New York.]

NOBLESSE OBLICE.

If I'am weak and you are strong.

Why, then, why then,
To you the braver decds belong:
And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
Tis yours with frer hand to give,
Tis yours with frer prace to live,
Than I, who giftless, sunless stand,
With barren life and hand.

We do not ask the little prook
To turn the wheel;
Unto the larger stream we look.
The strength of steel
We do not ask from silken bands,
Nor hearts of oak in willow wands;
We do not ask the wren to go
Up to the heights the eagles know;
Nor yet expect the lark e dear note
From out the dowe's dumb throat.

'Tis wisdom's law, the perfect code,
By love inspired;
Of him on whom much is bestowed
Is much required.
The tuneful throat is bid to sing;
The cak must reign the forest's king;
The reahing stream the wheel must mov
The beaten sicel its strength must prove;
Tis given unto the eagle's eyes
To face the midday skles.

— Ano

The beater steet its strength meas prove;
To face the midday skies. — Anon.

When these truths become the rule of action, then will the millennium be at hand. Then will each live true to the inner law of his being, and yet be unselfish enough not to encreach upon the rights of his neighbor.

That day will begin when Woman has opportunity for development and is wise enough to use it well. Then will she be not less in attractiveness and affection, but she will have all these and more. The wisdom to think and act from her own stand-point, the power to hold to the right, to become the ethical conscience of the race, the active fastor in sociology, these things are her dower.

Her hour is struck and she is preparing for the work. Dumb, frivolous, easily swayed by love or fear as she often has been in the past, she is slowly awakening to her duty and her privilege, and can no more slumber again. The first duty of a mature woman, is to place herself as nearly as possible, in suitable conditions, and form proper relations. To do this perfectly, requires a perfect world. What she will do; depends upon her temperament, education and environment. The first of these is the result of heredity over which she has no control; a poor education she can, in a measure, remedy, and her environment she can altogether change. And with all the light of the present to make her pathway clear, a woman with fair endowments and good health ought to stamp herself upon society as an ameliorating and uplifting influence. Heaven knows there is need enough of such!

ciety as an ameniorating and upitting infiuence. Heaven knows there is need enough
of such!

She may marry young, and so the herself to
environments not easily changed. That is
the appointed order of nature, and motherhood as naturally follows. But before she
marries, she ought to be very sure that the
momentous step is the best one she can take,
—best according to heart, soul and reason.
The tremendous influence of. marriage can
only be understood when one looks back upon
long and eventful years spent with one partner of joys and sorrows. Nothing so powerfully affects character. It unconsciously
ghapes us in spite of ourselves. It is better
to wait and watch and pray for the right
mate, the soul companion, and be sure there
is no mistake. Above all things, let us set
our seal of disapprobation on those transitory attractions that enable their victims to
change companions about as easily as one
changes partners in a dance. Nothing is so
fatal to delicacy, loyality and purity. The
steadfast soul is the one worth considering;
we do not speak of natures light as thistledowns. How much better for a womanly heart
to devote itself to some worthy work, than
who desires her as his wife. To form that
tie for a home soilely, is plitting; be form it for
any other motive than true affection, is degrading. Meanwhile, do something, and do
it well.

WHAT WOMEN HAVE DONE.

WHAT WOMEN HAVE DONE.

it well.

Mrs. Abigail Scott Duniway, fourteen years ago, established the best paper west of the Rocky Mountains, the New Northwest of Portland, Orgon. From a small beginning it has grown to be a power, and has done much throughout the territories for the antiranchisement and general progress of women. It has been mainly through its power that legislation has been had in Orgon securing the passage of a "Married Woman's Sole Trader Bill," a "Married Woman's Sole Trader Bill," a "Married Woman's Homestead Exemption Bill," the "School Suffrage Bill," and the repeal of "Probate Confiscation." It was chiefly instrumental in securing parallel legislation in Washington Territory, with the crowning act of equal suffrage to all women and their right to sit upon juries, hold office and exercise every function of a sovereign people that has in any way come within their jurisdiction. While Mrs. Duniway is lecturing and writing, two able sons have charge of the paper.

The Belvidere Seminary, established by the Missee Bush eighteen years ago, has opened the department called the Wendell Phillips Mamorial Industrial School. It is established.

THE ATLANTIC MONTHLY. (Houghton, Mifflin Ammorial Industrial School. It is established.)

charge of the paper.

The Belvidere Seminary, established by the Misses Bush eighteen years ago, has opened the department called the Wendell Phillips Memorial Industrial School. It is established under such conditions as make it peculiarly suitable for the children of progressive parents. The object in view is the equal and harmonious cultivation of the physical, mental and moral powers of the pupils.

Mrs. F. M. Austin of Freeno, Call., bought a ranch and began the experiment of farming. She now owns a large and productive vineyard, and her raisins are so well known for their superior quality that every pound is contracted for early in the season. Miss Anstin was a broken down teacher, originally from Nantucket. Her only chance for health and independence was in out-of-door life. This she accordingly sought in a mild climate. Her rare intelligence was directed to fruit raising, and her annual sale of raisins now reaches several tons.

finds six acres enough for the comfort of a family of seven persons, and a cow and a horse, beside a money return of \$000 to \$700 a year from sales of vegetables and fruit raised in large variety. Every foot of land is compelled to do its best service; there is no neglect of any possible home resource of fertility, and even the fences serve as supports of grapevines.

of grapevines.

In union there is strength. Accordingly, the Women's Temperance Christian Union of Boston has been instrumental in procuring laws in fourteen States for compulsory education in the effects of ilquor on drinkers. The society now seems to feel the responsibility of indicating what the lessons ought to be. It has been decided that, in Massachusetts at least, children shall be instructed that alcohol is never desirable as an article of food, that any considerable indulgence in it is sure to be correspondingly injurious to the body, and that mental and moral ruin is bound to result from excess.

A valued western friend encloses us this clipping:

A valued western friend encloses us this clipping:

The following is a story of a German girl, whose industry shows that where there's a way, and whose discretion and modesty repel rudeness and win respect:

While our steamer Norman lay wooding up at Port Oneida, on the Michigan shore, there came aboard a pleasant, barefooted German girl with a pail of berries. She wore a cheap called dress, with a little gingham shaker.

a cheap calico dress, with a little gingham shaker.

"She was rather undersized, with a supple figure, and an air of modest assurance that denoted a girl of genuine stamp, but that told the boys to keep out of her way.

"All the men about the boat and dock seemed to know her. The steward bought her berries at her own price. The clerk at the office touched his hat to her as if in the presence of a duchess. "That's the smartest girl in Michigan," said the engineer as she passed out the gangway.

"On inquiry of the old dockman, we learned that our little barefoot maiden, though only seventeen, was the eldest of a family of an even dozen, living in a little double log cabin, on a high bank above the shore.

"Her father came here from Buffalo some dozen years ago, went to clearing timber, selling wood to steamboats, and raising stuff on his land. Lannie, the oldest girl, was the "little captain" from the start, and showed pluck beyond her years.
"In winter she would get on her boots and

ing wood to steamboats, and raising stuff on his land. Lannie, the oldest girl, was the "little captain" from the start, and showed pluck beyond her years.

"In winter she would get on her boots and be out among the woodchoppers, before she could hardly waddle through the snow. In summer she would wander off a berrying, or be down among the nets or fishing boats. It was her greatest delight to get on the water, to rock and toss upon the waves. At ten she was a trim little sailor herself, and would coast off for miles alone. At twelve she would allow no boy to pass her with sail or oar.

"For the last three years Lannie has been master of a fine fishing craft and a set of gill nets. She puts them out early in April, and continues them till late in the fall. She is out every morning at daylight, and again in the evening, except in the roughest weather. She takes a younger sister along to help set and draw the nets.

"She often brings in a couple of hundred lake trout and white fish at a haul. She dresses them, tries out the oil, packs and sends to market. Her August and September catch amounted to over \$300. Besides her fishing receipts she has taken in over \$180 this season for berries, picked at odd hours by herself and younger sister.

"Of course, the old man is proud of his girl, and tells of her exploits with the liveliest twinkle of satisfaction. Danger and hardship seem unknown to her. She will go out in any blow and come in with full sails. Her white mast and blue pennon are known by people far along the coast. Boats salute her in passing; boysswing their hats in proud recognition. Without knowing it, Lannie Borfein is a heroine."

Magrazines for October Received.

Magazines for October Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Magazine of Art for October is an especially fine number. There are five full-page illustrations. The opening paper by Claude Philips, is on Arnold Bocklin, and a number of admirable illustrations are given. A paper on Granada shows by pencil as well as by pen, the Moorish beauties of that old Spanish town. Reconcilization, a poem, has a decorative picture. The Romance of Art is continued. Ceilic Metalwork is a valuable paper, as is also A Note on Marbuse, the Flemish master. Current Art has reproductions of the recent pictures in the Royal Academy and Grosvenor Gallery. The department notes is well filled.

The Popular Science Monthly. (D. Ap-

partment notes is well filed.

THE POPULAE SCIENCE MONTHLY. (D. Appleton & CO., New York.) A very instructive article on Comets opens this number. The paper shows great research. The White Ant. A Theory, by Prof. Henry Drummond, is full of information concerning an extraordinary reature, and is finely illustrated. The Early Study of Plants is a valuable contribution to the science of primary education, and will repay a careful perusal. On Malarious Courties and their Helations, discusses vital questions. The Energy of Life Evolution, and how it has acted; The Metaphysical Society; The Solar Corona; The relations of Railway Managers and Employes; and Tissue-Selection in the Genesis of Disease are excellent and readable papers.

WIDE AWAKE. (D. Lothrop & Co., Boston.)

serials.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Henry James's interesting story, The Princess Casamassima, is continued in this number. Mrs. Oliphani, and Dr. Holmes each gives additional chapters of their serials. A pretty and clever story is the Ogre of Ha Ha Bay. Mr. Warner continues his travels in his papers On Horseback. Childhood in English Liberature and Art, by Horace E. Sendder, is a scholarly casay. Other papers are, The first Abbe Galant, Tactis, The First Guest; Book reviews on recent works, with the usual departments complete a good number of this sterling monthly.

nd independence was in out-of-door life.

THE QUIVE. (Cassell & Co., New York.)

Contents: A Hero's Heimes; A Skeptical Nobleman; Northern Methodism; With the Hop

achies several tons.

A German woman near Port Jervis, N. Y.,

St. Nicholas. (The Century Co., New York.)
The last number of the current volume is up to the usual standard of previous issues. Peggy's Garden, by Celia Thaxter, shows the author is a poet even when writing prose. The Griffin and the Minor Canon is amusing and absurd. The boys and perhaps the girls, too, will enjoy reading How Science Won the Game. E. S. Brooks tells about another Historic Girl. In the From Bach to Wagner series, we read about Mendelssohn's happy boyhood. Many other stories, including two serials, poems and pictures make the closing number of this volume most attractive.

The ECLECTIC. (E. R. Pelton, New York.)

number of this volume most attractive.

THE ECLECTIC. (E. R. Pelton, New York.)
This number is excellent and good taste is
displayed in the selection of articles from
English magazines. Among the many able
articles may be mentioned Cholera, its Cause
and Cure; Paris Newspaper Press; Reminiscenses of an Attaché; Aristocracy in America;
Pessimism on the Stage; The work of Victor
Hugo; Fossil Food; The Birth of Mountains;
The Printing and Binding of the Revised Bible; An Unknown Fairy-Tate in Verse, by
Charles Lamb; also poems, foreign literary
notices and literary notes.

ITHE NORTH AMERICAN REVIEW. (New York.)

notices and literary notes.

CITER NORTH AMERICAN REVIEW. (New York.)
Cardinal Manning has an article on London
Vice, in the October North American Review.
Fitz John Porter tells How to Quell Mobs.
Abraham Lincoln in Illinois, is written by a
friend of our martyred Bresident; A Symposium The President's Policy is answered by
several well known Politicians. George Eliot's Private Life, and Horatio Seymour on
Grant, are timely articles, also a letter written by General Grant to his Father, two days
before he started in the Vicksburg Campaign.

The Bay State Monthly, (Boston.) The

before he started in the Vicksburg Campaign.

THE BAY STATE MONTHLY. (Boston.) The Initial article for September is a brief blography of John D. Long, with portrait. Concord Men and Memories, an article ranging from the Concord fight to the School of Philosophy. The Conspiracy of 1859; The Two Reform Mayors of Boston; The First New England Witch, and Christopher Gault, will command much interest. Other contributions are, The House of Ticknor; A memoir of Helen Hunt Jackson, and a colonial romance, entitled, Elizabeth.

MODEY'S LADY'S BOOK. (H. Haulenbeek, Philadelphia.) The attractions of this issue are varied and the stories, poems and fashion notes, with illustrations compare fa vorably with recent numbers.

GOLDEN DAYS. (James Elverson, Philadel-

GOLDEN DAYS. (James Elverson, Philadelphia.) The popularity of this weekly for boys and girls continues, and well it may, for the contributions are from the pen of the best story writers.

CASSELIZ FAMILY MAGAZINE. (Cassell & Co. New York.) The attractions of this issue are many. The Serials Short Stories and Poems are all good, and the illustrations and music enliven the pages.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The stories and illustrations are designed to entertain the young readers.

CHATAUGUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) The articles of this monthly are adapted for reading clubs, schools and homes.

NEW YORK FASHION BAZAR. (Geo. Munro, New York.) The latest fashions in dress, mil-linery and all kinds of Needle-work are found in this monthly.

BABYLAND. (D. Lothrop & Co., Boston.)
The little ones will be amused by the stories,
in coarse print, also pictures to draw.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO SOPHICAL JOURNAL.

fall books noticed under this head, are for sale at, or can be ordere: through, the office of the Extisto-Philosophy of the property of the pr

New Books Received.

MANUAL OF CO-OPERATION, being an epitome of Holyoake's "History of Co-operation." By George Jacob Holyoaka. New York: John B. Alden. Price, cloth bound, 30 cents.

GERMAN SIMPLIFIED. Nos. 11 and 12. By A. Knoflach. New York: A. Knoflach and 12. By A. Knoflach. Simple and some state of the state of

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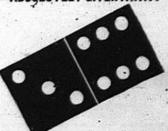


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Id.

Light for Thingare. Alle 55.

, Beligio-Philosophical Journal

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SPECIAL NOTICES.

The RELIGIO-PELLOSOPHICAL JOURNAL desires it to be sistinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain timits is invited, and in these circumstances writers are alone responsible for the articles to which their

individuals in quoting fro CAL JOURNAL, are request editorial articles and the co

LIGIT PHILOSOPHICAL JOURNAL, are requested to dis-tinguish between editorial articles and the communica-tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are re-quired as a guaranty of good faith. Rejected manu-eripts cannot be preserved, neither will they be ro-urned, unless sumhelest postage is sent with the request.

When newspapers or magazines are sent to the fournal, containing matter for special attention, the vader will please draw a line around the article to ratch be desires to call notice.

CHICAGO, ILL., Saturday, October 10, 1885.

Beecher's Latest Conception of God.

A receptive, plastic, progressive mind is a perpetual source of pleasure and profit to all within its influence, though the pleasure be not always free from pain and the profit at times inappreciable. Even when the workings of such a mind are at times eccentric, erratic and not always to be depended upon when its public utterances are warped occasionally by inherited tendencies and early training,or by a degree of worldly caution and tact; even when thus handicapped, it is a tre-mendous power if equipped with a vigorous brain, oratorical gifts, and the prestige of sucs. When a man thus endowed, though con siderably beyond his allotted three score and ten years, attempts to voice the latest though of science and philosophy, he sways a powe with the populace which no scientist or philosopher can ever hope to exert. So, when on his first appearance of the season, Beecher attempted to portray his latest conception of God, his words were attentively listened to by a large audience and read before breakfast the next morning by tens of thousand who never saw Plymouth church nor its pastor and who an hour later went about the busi ness of the day a thousand miles from where the preacher walks his pulpit.

Beecher closed last year's work with his sermons on Evolution. Notwithstanding so much of his vacation must have been em ployed in writing certificates of the great orth of Smooth-Tongue's Patent Soap, the labor saving qualities of Slick's new fangled Washing Machine, the comfort-compelling properties of Tom Phooler's 'Hay-Fever Spe-cific, the perfect freedom from accidents and perplexing emergencies insured by the use of Spankum's Universal Safety Pins, the nenal virtues of Shearman's Soothing Syrup, etc., etc., notwithstanding this drain upon his time, Beecher evidently stole a mo-ment now and then to scan the lectures de-livered at the Concord Summer School of sophy and to absorb the ess rent scientific and philosophical thought. Coming back to Brooklyn he gave his people ourse reproduced on another page of the JOURNAL.

After a fashion and in the nomenclature and phraseology of the pulpit, the sermon s the views of many hard students, who have through long years of close study and laborious, methodical thinking wrought resalts. True the preacher is not always quite ould not be a Beech consistent,—ne would not be a Beccher it ne were—he makes some rather peculiar com-binations, yet on the whole he succeeds in portraying God as a very different personali-ty from Him in whom his forefathers believ-ed. His discourse will no doubt tend to enlarge the understanding and broaden the views of thousands who stand sorely in need

of such help.
Like the platform utterances of some trance speakers, Beecher's sermons run to words. His meaning is often obscure. The reader sees him wrestling with an idea which he has not mastered, or has not the candor to frankly declare, and one must read between the lines to compass his whole purpose. This is especially true when he essays a picture of Jesus. From the JOURNAL office, his portrayed from some of the Plymouth pews and othe points of observation more or less Evangeli where the wants of the physical are catered to. "Religion served as you like it," is the motto written over the spiritual caterer's co-tablishment in Brooklyn.

ing to the JOURNAL's code a public teacher is bound in common honesty to candidly tell what he thinks of matters which he treats. Why did he not clearly say whether he re-garded Jesus as "the man Christ Jesus," or s superhuman?

Rather than try longer to bolster up the old ogma of a superhuman Christ, in wi were divine attributes manifest, and in whom is the world's only hope, it were larger and wiser to see that divine attributes inhere in all souls, and that not one but many gifted and true men and women have b be the world's Saviors!-though in a lesse

In the clear light of a spiritual philosophy In the clear light of a spiritual philosophy Spiritualists can see how Jesus himself in Intitively foresaw and foretold the progress of man when he said: "Greater things than these ye shall do." And so come the achieveof science, the grandeur of inspiratio the gifts of seership, the beauty and blessedness from spirit presence, the salvation of man from ignorance and slavery.

While the JOURNAL sees the inconsistencies the want of perfect candor, the vacillation see of this great pulpit orator, yet it does not disparage his work, but fully recognizes his power as a liberalizer, and a stalwart veteran in Man's struggle with ignorance and superstition, on his marc toward a higher life here and hereafter.

The Phantom Ship.

Phenomena attested by good "orthodox' authority are thereby rendered to some pe ple less liable to question. The Presbyterian stories of the Rev. William Tennent's remarkable experiences, some of which we have lately republished, stand on names of the highest respectability in that communion, and so may reasonably be commended a and destrine" to those accustomed to pin most of their faith on that of their venerated cclesisatical fathers.

We have now another extraordinary story; this time on excellent Congregational authority; an authority no way inferior, equally orthodox, equally respectable and credible. fling skeptics will no doubt ridicule it, after their cheap way of disposing of all testimony to marvels; but better informed and candid students of occult phenomens will readily find its well sustained parallels

In the year 1839, the Rev. Dr. Leonard Bacon, pastor of "The First Church in New Haven," Conn., preached a series of "Thir-teen Historical Discourses on the Completion of Two Hundred Years" of that church's existence. These, written in the clear and fe licitous style of their author, subsequently so eminently distinguished, and with his usual scrupulous regard for historical accuracy, were published the same year in a handsome of four hundred pages which may still be found in many ministers' and other libraries. They are well worth the perusal of any one who would know of what stuff the New words of Dr. Bacon, the New England race is sprung of earth's best blood."

In the sixth of these discourses he gives an ecount of a marvellous spectacle said to have been seen in New Haven in the summer of 1648. His narrative is based chiefly on the well known "Journal" of the elder John Winthrop, Governor of the Massachusette colony; though some reference is made also to "Colony Records," to an unnamed "an-cient historian," and to a letter from the Rev. James Pierpont, the third pastor of the church, quoted in Mather's Magnalia (I. 25). Of Winthrep's history he says it "is like a newspaper of the times," that it mentions the sailing of the vessel at the time (II. 254) also its loss when that became certain (II 266) and afterwards repeats the whole story corrections (II. 328). While this count was strictly contemporaneous "the letter from Mr. Pierpont gives the story as it was reported at New Haven half a c ntary afterwards by 'the most sensible, judicio and curious (i. e. careful) surviving observers.' The identity of the two accounts to me," says Dr. Bacon, " more striking than the comparatively slight diversities.

The story is best given in the learned and eloquent Doctor's own words. He introduces it with some account—not surfull understanding of the case -not superfit of the pain years old, which, though averaging probably more wealth to its individual me any other of the first colonies, was, like them all, compelled to arduous struggles for ever the most moderate prosperity.

"For a while," he writes, "the colonists here adhered steadfastly to their original plan of supporting themselves in their exile and building up their town by commerce They built some shipping. They purchased lands on the Delaware" [and at one time had serious thoughts of removing thither; sees him wrestling with an idea which he has not mastered, or has not the candor to frankly declare, and one must read between the lines to compass his whole purpose. This is especially true when he essays a picture of Jesus. From the Journal office, his portrayal of Jesus presents an essentially different character no doubt from that seen when view to fire bearing of freely some of the Pymouth pews and other points of observation more or less Evangelism of other retained face. And this is where the genius of Beecher is most strikingly displayed. "Oysters served as you like it," is the motto written over the spiritual eaterer's company in the fire and the physical are catered to. "Religion served as you like it," is the motto written over the spiritual eaterer's company in definite and shadowy, his works are capable of different interpretations. Accordingly about eight years applied of different interpretations. Accordingly about eight peerson in various applies can be fall them." The "company of merchants in interest. Bacon's Hist. Discourses, p. 53] "and at ne other places and erected trading houses

New Haven," consisting of Mr. Eaton, Mr. Gregson, Mr. Malbow and Mr. Goodyear, ap-pear to have united their resources in buildequipping and loading the vessel. "Into this ship," says an ancient historian, " they put in a manner all their tradable estates, much coin and large quantities of plate": and among the seventy that embark for the voyage are several "of very precious acco

in the colony.
In the month of January, 1648, the harbo being frozen over, a passage is cut through the ice with saws for three miles; and "the great ship" on which so much depends is out upon the waters and ready to begin her voyage. Mr. Davenport and a great company of people go out upon the ice to give the last farewell to their friends. The paster in solemn prayer commends them to the protec-tion of God, and they depart. The winter s away; the ice-bound harbor breaks in to ripples before the soft breezes of spring. Vessels from England artife of the New Haven but they bring no tidings of the New Haven Vain is the solicitude of wives and children, of kindred and friends-vain are all inquiries.

They ask the waves and ask the felon winds, And question every gush of rugged wings That blows from off each beaked promontory."

onth after month hope waits for tidings Affection, unwilling to believe the worst for the delay. Perhaps they have been blown out of their track upon some undiscovered shore, from which they will by and by return, to surprise us with their safety—perhaps they have been captured and are new in confine-ment. How many prayers are offered for the return of that ship, with its priceless treasurof life and affection! At last anxiety gradu ally settles down into despair. Gradually learn to speak of the wise and public spirited Gregson, the brave and soldier-like Turner, the adventurous Lamberton, that "right godly woman" the wife of Mr. Good-year, and the others, as friends whose faces are never more to be seen among the living. In November, 1647 (nearly two years from their departure), their estates are settled, and they are put upon record as deceased. they were not forgotten; but long afterwards the unknown melancholy fate of those who sailed in Lamberton's ship threw its gloomy hadow over many a fireside circle.

.Two years and five months from the sailing of that ship, on an afternoon in June, after thunder-storm, not far from sunset, there ap form of the keel (or hull) of a ship with three masts, to which were suddenly added all the tackling and sails; and presently after, upor with one hand leaning against his left side and in his right hand a sword pointing toward the sea. The phenomenon continued bout a quarter of an hour, and was se a crowd of wondering witnesses, till a last from the farther side of the ship there - till at arose a great smoke which covered all the ship, and in that smoke she vanished away.

Fifty years afterward, while several of the es of this strange appearance were yet alive, the story was great in the tradi-tions of the colony. And it was reported by some of the survivers that Mr. Davenpor publicly declared "that God had condes ed to give, for the quieting of their afflicted spirits, this extraordinary account of his disosal of those for whom so many prayers had

een offered. Readers will form their various judgments on this tale. Many will believe that the "crowd of wondering witnesses" saw only some resemblance to a ship in a cloud formation and that all the filling up which so impres them that for fifty years, or so long as any witnesses survived, "the story was great in the traditions of the colony" was the work only of as many imaginations as there were witnes s. And yet these incredulous people if sound Orthodox Congregationalists, believe some stories quite as marvelous and no bet

The Druids.

Over eighteen months ago the attention of the JOURNAL'S readers was directed to the Druids through reference to them by Ger At the time several subscribers repeople be supplied by the JOURNAL Know-ing the stupendous amount of fiction obscur-ing the subject, and consequently the great labor involved in the preparation of a concise and yet comprehensive epitome which reluctant to impose the task upon any contributor. The patience, perseverance and indomitable energy of the Journal's talent ed correspondent, W. E. Coleman, together with his excellent facilities for research, led us to suggest the task to him. He undertook the work, and we now have the pl placing before our readers the first of two

Santa Caterina Benincasa .- 1847-1880.

In The Century for September is an inter sting narrative by W. D. Howells, of his visit to Panforte Di Siena, an old Italian city, the ing illustrated by the sketches of an artist which adorn the pages devoted to this writer. The absorbing interest and lasting value of this article, is not in old churches an not in the men of bygone centuries, but in one woman,—the shining central figure makes the memory of the place beautiful and illustrious, and whose remarkable spiritual experiences illustrate and confirm like experiences in our own day. Mr, Howell is well aware of the importance of this woman and is ready and willing, according to his light, to do her justice and give her a large share of the space his story fills.

We are told of his visit to the house where

Caterina was born in 1347, the youngest of the twelve children of a dyer in decent condition but of only quite common education. She was beautiful in person, and her parents hoped to lift her, and themselves, into higher rank by her splendid marriage. For this, or for the tinsel show of fashion, she cared little but was an ecstatic dreamer and a religious devotee. Her parents scolded, her father even courged her, until one day, as the story is told, while she was at prayer and he was about to whip her into some livelier mood, he saw a white dove over her head, was struck with awe, and ceased all persecution or abuse She was then fourteen years of age, was very sick soon after, and only became well when allowed to join the holy order of St. Dominic, the family being Catholics, as all were in that age and place. It would seem to us, in the light of our day, as though some unseen guiding spirit led her into this order, as the best place in that age, for her great power to be developed and used.

She had visions of Christ and was made his pouse, angels visited her and devils tempted her; the first to help, the last not able to harm. Multitudes thronged to see her and to hear her speak, and the Pope gave her special permission to preach in all the Si territory. She visited the sick, healed them as if by miracle, braved the deadly plague and stayed its progress, - healing virtue seemed to go out from her, as from Jesus in the Testament story. But she grew to be more than a devoted nun, and had large interest and commanding influence, in public She quieted, for a brief tin old fend between the Guelphs and the Ghibtending families of high rank. She recon ciled disputes of Italian States and the Popes back from their exile at Avignon to their old seat at Rome when all others had failed in this important effort. She was though she plainly rebuked the sins of the Holy Church. In the last two years of her life "the truth came to her," and scribes wrote down her messages, which were dictated rapidly, in a clear voice as if reading, her limbs rigid, her arms crossed on her breast, her condition like that of the deeply entranc ed in our day. Obedience and Prayer, Divine Providence, Dialogue of a Soul with God, and like topics were given in this way, in a style of remarkable power and purity.

At the church of St. Dominic the writer of the narration in The Century saw many relies of her, and many of her letters, which were singularly beautiful in thought and style, but were all dictated, as she never learned to write.

In 1390 she passed away at Rome and her head was sent back to the church at Siena Of this Mr. Howell says:

Of this Mr. Howell says:

"It seems, by all accounts, to have been one of the
best and strongest heads/that ever rested on a wagnan's shoulders,—or on a/man's for that matter; aby
mot only for private beneficance, but for high himane thoughts and works of great material and universal moment. Standing in the place where ro
many good souls, for so many ages, have stood in the
derout faith that the recorded miracles did really
happen, I could not but feel reverent. Illusion, haflucination as it really was, it was the error of one of
the purest souls that ever lived, and of one of the
noblest minds."

Another writer, not a Catholic, tells of the stency of her prodigious genius, the virgin ainlessness of her life, her great heart—inspired, even in her mysticism, by sublime ideals, and how, with eloquence and gener-ous indignation, she stigmatized the crimes, the vices, the ambition of the Popes, and the scandalous schism of the Roman Church.

It would seem that Caterina Benincass fitly made a saint by the Catholic Church, must rank with the Apostles who healed the sick, with the inspired souls of all ages, with the great seers like Swedenborg, and with the best and most sincere mediums of our day. With the good and the great, Mr. How-ells willingly gives her high place, but all else of which historic evidence exists is really illusion and hallucination" in his mind! Doubtiess in that marvel loving age, myth mingled with fact, in the stories told of her by monks and nuns. Doubtiess too, the heavenly visions were tinged with the hue of her Catholic faith, but spiritually blind indeed must that man be who can see only "illusion," and no real opening of spiritual vision, no inspiring help from angel visitiate in all these uplifting and enlarging experiences. Blessed and wise "hallucination" it was which helped this illiterate woman to dictate eloquent and able letters and discoursee, in a style which the most gifted and practiced can rarely equal!

But we are glad to note a hopeful change Doubtle as in that marvel loving a

But we are glad to note a hopeful change in the spirit of W. D. Howells. He feels "rev in the spirit of W. D. Howers. He rees "reverent," standing in the dim sisles of that old church smidst those sainted relies of a gifted and beautiful life; in higher and better mood let us hope, than when he wrote a pitiful book entitled "The Undiscovered Country," but a few years ago. In that book—one

of the most flippant and shallow stories of the century—he stooped to the silly work of making Spiritualism a mere folly to be ridit holding up the human folile cling to it and granting any heavenly truth behind them, but making it all illusion and fraud, its advocates dupes or knaves; about unless he is bent on making himself appear foolish and blind in the near future, if his name should live long enough to serve that end. Fortunate will be be if this author can retrieve his early folly and win as high and lasting a place in the minds and hearts of coming generations as the Spiritualists William Lloyd Garrison and Victor Hugo. His reverent feeling amidst the relics of this sainted and inspired woman may be an up-ward step "to higher light and broader

GENERAL ITEMS.

Some young women in Pueblo, Mex., have tarted a paper called The Mother-in-law.

Next week we shall publish the concluding lecture on the "Lost Continent." They have een read with deep interest.

Miss Susie M. Johnson is located at Los Angeles, Cal., where she is giving steam and electric baths. We wish her much success.

The mortality of chloroform is 1 to 5,860; hat of ether, 1 to 16,542; that of nitrous oxide, 1 to 100,000.

Mr. Walter Howell is in the city with the intention of inaugurating a course of lectures for the fall and winter.

G. H. Brooks lately delivered a lecture at Albany. Wis., to good houses. He lectures in Louisville, Ky., this month.

The First Spiritual Temple of Boston, was dedicated September 27th, as per announce ment made in the JOURNAL. An account of the proceedings will appear soon.

There are 100,000 practicing physicians in the United States, 75 per cent. of whom carry and dispense, in whole or in part, their own remedie

A new technical school has been established in Springdeld, Mass.—the first of its kind in the country, or, indeed, in the world. It is a "School for Christian workers."

Thomas R. Knox & Co., booksellers, 813 Broadway. New York, have on sale the hooks of Glies B. Stebbins, viz.: "Chapters from the Bible of the Ages;" "After Dogmatic Theolo-gy, What?" "Poems of the Life Beyond," and American Protectionist's Manual.

Mr. Geo. H. Proctor, of Gioncester, Mass. and one of the proprietors of the Cape Ann Advertiser has been spending some days in Chicago. Mr. Proctor has had a varied and nost convincing experience in Spiritualism.

Mrs. S. L. McCracken requests the Journal to say that she will negotiate with any of the Spiritualists of neighboring States, for delivering lectures in a semi-trance condi-tion. Terms reasonable. Address her at No 511 W. Madison St., Bishop-Court Hotel, coom 5, Chicago, Ill.

.The Salvation Army in India has set out to be religious after the manner of that country. They have gone into a number of caves near Bombay, where they spend their time in pray ers and meditation, just as the Buddhist monks do. Pretty soon they will begin to imitate the Indian fakirs, and be buried alive and rise again after forty or fifty days.

The skeleton of a man nine feet one inch in hight is said by the St. Louis Globe-Demo to be on exhibition at the office of a firm in Thayer, Oregon county, Mo. The skeleton is said to have been discovered by a party of men who were exploring a cave some three in length, situated about nine miles from

There is a negro boy in Marietta who can catch bees, yellow-jackets and bumblebe the same as anyone else would catch files, and they do not sting him. He often catches a bee and puts it into his mouth and keeps it there for some time. When he spits it out it flies off. Live yellow-jackets put under his clothes crawl around and out at other places without stinging him.

Seven members of the Dunwood Primitive Baptist Church, Ga., have lately been expelled because they had put lightning-rods on their houses and dug pits in their cellars for places of retreat, in case of a cyclone. The other members held that this action argued a lack of faith. The expelled members now claim to be the true church, and have brought suit for the church property.

The Herald of this city says that Richard

B. G. Gardner, of the mirror manufacturing firm of Cole & Gardner, 76 Third avenue, live manufacturing at 1320 Indiana avenue. James S. Bassett of the plumbing firm of J. S. Bassett & Co., 237 Dearborn street, lives at the same number. Sunday forenoon Gardner's man Timothy was in the backyard chopping wood, with which he intended to make a fire to cook Mr. Which he intended to thate a fire to cook ar.
Gardner's Sunday dinher. Mrs. Bassett was horrified at this profunation of the Sabbath and compelled Tim to stop his wood splitting. When Gardner of the sught out Mrs. Bassett in his anger and told her the yard was as much his anger and told her the yard was as much his as hers, and he would have wood chopped there all day Sunday if he pleased, and more to the same effect. Bassett met Gardner Monday and accused him of insulting his wife. Gardner called Bassett and his wife "Methodiat hypocrites." Bassett called Gard-ner a "hissphemous Jew." Other uncompilmethodist hypocritee." Sassett called Gard-ner a "blasphemous Jew." Other uncompli-mentary remarks then followed. Shorty the two met again and hot words were followed by violent blows. When the combetants were separated, Gardner claimed to have lost his scarf containing a diamond pin. Then he sent to Justice Meach and ware out. THE REV. HENRY WARD BEECHER.

A Discourse by Him Concerning the Human Conception of Divine Personality.

The Diffusive and Universal Presence of God Drawing the World to Him.

Mr. Beecher's text, September 26th, was the first four verses of the first chapter of John

Mr. Beecher's text, September 26th, was the first four verses of the first chapter of John: In the bestaning was the word, and the word was with God. The best of the first chapter of John: In the best and the best of the first chapter of John: In the best of the first was most and the best of the first was not anything made that was made.

This last is spoken of Christ; not of his human condition, but as representing God. Men of definition can make very little out of such mystic passages. The vice of theology as it has been handed down to us from Roman minds is an attempt to reduce things to definition; in such a sense to define God, that he shall be compressed, to our mind, within exact timits—the Illimitable God, the infinite, made finite; divine government framed into chapters and sections, as if the government of the universe could be likened to the imperial system of Rome, with its provinces, countries, and towns. Nowhere, perhaps, so much as in this book, the ·life of Christ by John, do we find the mysticism, the abandoument of the system of dots, angies, lines, and absolutenesses. It is perpetually reaching out in unexpected directions, and it puzzles us to follow, and thereby it shows itself to be a truly inspired record. All phenomens of nature and all the frame-work of the world, we are to understand by this passage, have their life in the life of God. It nomena of nature and all the frame-work of the world, we are to understand by this pas-sage, have their life in the life of God. It may be said that they float in a universal at-mospheric life divine. The life principle of the universa is God. It is above everything, it is beneath eyerything, it is on every side, it is the one germinant energy. The touch of God's presence everywhere is 'the reason' of life.

it is the one germinant energy. The touch of God's presence everywhere is the reason of life.

This view bears upon the question of God's personality; and it is to that which, I shall speak this morning. The human mind cannot well conceive of divine personality. There is nothing like it among men. There are intimations of it, but we have not been accustomed to interpret them. Among men personality involves form, but God is formless. We cannot think of a man without thinking of his head, body, hands, and feet—as something organized and separated from everyother something. We think of certain combinations of physical and mental qualities acting in space and time. By finer nerves we can even feel a presence when we can neither see nor hear. Ordinarily, however, we speak of persons as they are obvious to us, having shape, motion, and definition of limitation. There is a more subtis personality which may be called the pulsations of feeling and the method of thought. Thus we discern the personality of different great composers when we hear their music. No one would ever confound the musical personality of Wagner for that of another. No man could doubt Beethoven's music, or call it Mozart's. Johnson is never mistaken for Burke. The way of their mind is so different. No one could confound Webster, in his gigantic speches, and Emerson, in the stringed pearls of his style. This is a recognition of interior personality, which is far more individual than anything corporeal. Plato is dead, but Plato's writings exist, and Plato exhales from them, and there is a living Plato and a living Socrates. Thus we have personality as determined by mind.

GOD'S PERSONALITY.

Now as to the personality of God. Almost from the very beginning God forbade any can to the content of another and personality as determined by mind.

sonality as determined by matter and personality as determined by mind.

GOD'S PERSONALITY.

Now as to the personality of God. Almost from the very beginning God forbade any one to liken him to anything. He had no form, nor shape, nor lineament, nor visage. He forbade them to set up anything that should attempt to represent Him on the side of matter, for He is a spirit, and not representable by matter. The idea of God, when you come through signs to the perception of what He is, the idea of personality, is simply absolutely untenable; and yet we believe in the personality of God; that He is a being such as no other one is; that in His own way and sphere, in the spiritual kingdom; He will be discernible as God and no other. When we shall arise and see Him, as the Scripture subtly says, "we shall see Him as He is." We shall discern a personality, something that separates Him from all beings and all creatures in the whole universe, although at present and in this lower state, encased as we are in matter, we have not risen high enough yet to discern the grand personality of God as a spirit, without nysical attributes, without form, without any relation to time, subject to no wants of material being. Even as far back as in the days of the prophets this was discerned. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary?" There is no searching, of His understanding. He giveth power to the faint and to them that have no might, he increaseth strength. Every the ewas shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." God is the universal life. Embosomed in Him, men borrow from him energy, thought, emotion, life. He was the life of men shall utterly fail, but they that wait upon the Lord shall renew their strength. They shall muner of a being that pe

this diffusive view, the universal personality of God; that He was in creation; all creation atood upon Him; as it were, drew life from His bosom, so that he was the covering and surrounding influence of everything in creation. When that went on and passed into the Roman theology the Roman mind, hard, but legal, attempted to reduce everything to a precise and definite order of law institution, custom; and they accepted the teaching of the Bible that God was everywhere. But they felt that God was like an engineer, who, having made a machine, a locomotive, stood off and said: "Let her go," and watched how it performed, and criticised or praised, as the case might be.

. GOD IS HERE TOO.

case might be.

GOD 18 HERE TOO.

And the Roman mind has diffused a conception among Christian people to this day that God is in the heaven and we are on the earth; that He has created the world and wound it up, and that He sees to it that the key is not lost, and forever keeps the great energies of Nature in place, and sits in heaven and sees what the results are. He sees this man out there doing wrong, and puts it down; that one is doing rightpand He gives him credit marks. He is the Great Magistrate to whom come the reports of the police every day. God afar off, sitting in the Temple of Justice, or in the Temple of Love, as men conceive of it, watches affairs afar off. This is the antithesis of the Scriptural view of God, which is that He created the world, and everything in it, and that He is in the world. He is the great underlying energy that modern science has at last found out, and in which it believes. They say that no God is needed; that once postulating energy, the whole universe can be unfolded from that. Yes, you call it energy; I call it God. But science at last has come to that fact, revealed many thousand years ago: "All things consist, and the is servywhere in His person and being." It is a personality that we have no uppe of; that we can scarcely form a conception of. Nevertheless, God is in the world. He is the swaddling clothes of the infant, the raiment of the man. "Put on, the Lord Jesus Christ boldly," says the apostie, and that may be said of the whole garniture of the world itself. We are floating in the being of God, as ships float upon the immensity of the sea. With qualities, then, God is clothed—His personality—which men do not possess.

The Greek Christians accepted the Hebrew ides that God was a universal presence, and

sees.

The Greek Christians accepted the Hebrew idea that God was a universal presence, and that He was the light of the world, the universal energy, identified with all growth and all life, and all being. So that you perceive they came very near to our scientific postulate of energy as the starting-point of creation. What that energy is science has never been able to define, or state, or even prove. But ages ago holy men inspired of God declared that God was that energy—that universal atmosphere in which the world and all its forces float. The whole world sprang out of the life of God and existed as a part of His life, and was ministered to at every stage of its being by the direct presence and contact of the divine nature. The Romans gave definiteness to the idea of God, but it was a misconceiving definiteness. The effect of the Hebrew conception of divine personality is worthy of some consideration (we dismiss the other) and first the theory, or fact rather, that God is a universal presence—formless, without lines or stature. The representations of God, as made in dramatic passages of the Bible, were not meant to be absolute. Who shall give shape and form to sunlight, or measure the seasons? God is a presence, separated by moral qualities from other beings, and in different relations from those of one being to another, but He has His own-individual personal existence, and is a thinker, a being of emotion, of sympathy, of will, of determination, of method, of, plan; not such as men have, or but very faintly represented by the operation of these things in the human mind. And this conception of the universality of the personality of God gives the life and mission of Jesus Christ a clearer inserpmentation. The whole human nature longs for a defined God, for one that, shall answer somewhat to our communication with each other. Who has not felt that? Who has not felt that? Of God gives the life and mission of Jesus Christ a clearer in the protection of the minght, and I should perceive Him; if He would give to me

man occupying all space becomes grim had man occupying all space becomes grim had more but God is everywhere. It pervades space, time, and existences. It is more like light and heat than any other illustration. So it is used throughout the Bible: "Our God is a sun," "He was the light of the world and gave light." His presence is not figuratively but absolutely everywhere in everything. Were he to withdraw himself there would be no cohesion, no attraction, no quality. Matter, rushing in dire confusion, would dissolve and parish. And it is the being of God everywhere present that holds things together and inspires them with tendencies and ripons them to results. Here thought stops. We cannot understand the quality or the nature of a Being that is everywhere present and always that only the Boman cruelity found in the holds things together and in the belief of His time a basistary about the quality or the nature of a Being that is everywhere present and always that only the Roman cruelity found in the universal supposed to the sale of the condition of the conditio

that are alone find in Jesus Christ the conception of company. "Lo, I am with you always, even unto the end of the world." And every one fastens upon Jesus Christ some form, some expression of countenance, something that brings him near their want. These are evanescent images. There is no portraiture of Him; every man is left to create the conception of Christ. In so far as our spiritual nature wants a personality that answers to the human personality, there we have an opportunity in Jesus Christ, The effluence of His glory, the pouring out of light upon the world's mind, and the litting up of men through His example and instruction into communion with the invisible, all-healing, all-conforting, all-feeding, universal God—that was His function. Men have supposed that Christ came into the world-to save a lost race (you might search from one pole to the other, and around the equator for a thousand times, and you could not find the lost race; that He came to make good Adam's stumble, but Adam never existed and he never stumbled, and there was nothing, therefore, in that to bring Christ into the world. But theology, particularly the Roman, had gone on saying that he came into the world. But theology, particularly the Roman, had gone on saying that he came into the world. From the beginning to the end every man created by God was saved if he lived in the life of God. "By grace are ye saved." What is grace but uncovenanted and undeserved bounty? What is that but benevolence, but generosity? What is that but benevolence, but generosity? What is that but mother-love and father-love? We are saved through Jesus Christ because Christ reveals to us that great vortex of divine love, and if one thrust himself into that he is borne by the power of God Himself onward and upward. But all this mechanical, machine-like basis of salvation through atonement, which has no foundation—it is time it were done away with. It is a misconception of Scripture and of the reality of Christ's errand. He came into this world to let us know that

GOD'S DISPOSITION.

GOD'S DISPOSITION.

But while we cannot come to a clear and crystalline defined sense of personality in God, while no human experience, no symbol, can give us a clear idea of it, yet we can have a clear idea of His disposition. We can have a conception of God's purpose, of His will. We can know that He has commanded and forbidden. Springing: from the dust, creatures of clay, on the one side worldly and of matter and of the animal creation, we are absolutely, by the will and genius of God, and of creation, forbidden to stop there and be only such. The principle of development of life is in us, that we are to go on and up, and the commands of God are righteousness—that is, right living, right direction, right impulses, right character. Rectitude carries men on and up; it is going with the current of the universe; and these things we can understand.

The diffused and universal presence of

men on and up; it is going with the current of the universe; and these things we can understand.

The diffused and universal presence of God is drawing the world toward him. The grain and the chaff both exist. The one shall be garnered and the other burned. All life that has in it no principle of the divine—the animal life—goes out like a taper. I know we are sorry. There is many a horse that is better fit for immortality than the man who rides it. There is many a dog that has more disinterested love than the man who owns it. And why should not they have a chance-hereafter? I don't know but they will—that is to say. I don't know anything about it. But in so far as men are concerned, endowed with reason and moral sensibility, the word of the Lord is: "He that sows to the flesh shall of the flesh reap corruption." Death; dissolution; annihilation. "He that sows to the Spirit, life eternal." In this great moyring current of divine life, in which you are in the life of the light of God and move onward, no matter relatively how low they are, all of them shall appear in Zion before God. And those who in this vast presence of the eternal biquitous God turn away from him and go toward the animal, they shall not see nor know Him. He separates with an eternal judgment between the good and the bad, and one goes back to the earth again and the other rises through Concluded on Eighth Page. Concluded on Eighth Page

A Pennsylvania woman was run over by a omotive on her 100th birthday.

During the recent maneuvers in Austria several bicyclists were employed as orderlies and got through their work very well indeed.

Mrs. Ella M. Dole returns to Chicago from her Western trip this week. Next week we shall publish her experiences with Mott at Kansas City.

deeply regret (and resent) this step will be Prince Bismarck, who was a large consumer of this particular brew, of which he is ex-

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Srace Co, in this issue of our paper. We can re-ommend this Company to do as they agree, and or-ters intrusted to their care will receive prompt at-ention—St. Louis Presbyterian, June 19, 1885.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with ull particulars, as it will save time and trouble.

Attention is called to the advertisement of the Weekly Capital and Farmers' Journal, a 55-column paper, published at Topeka, Kansas. The Capital is the official State paper. It is only \$1.00 per year.

See ad. of Pleasant Valley, Florida,

Business Jotices.

SEALED LEFTERS answered by R. W. Flint, No. 1877 Broadway, N. V. Terme: \$2 and three 3 cent postage stamps. Money refunded if not answered. lend for explanatory circular.

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Church of New Spirituāji Dispensation, 416 Adelphi St., near uiton, Brookiya, N. Y., Sundsy services, 11 s. M. and 7:45 M. Medium's Meeting 3:30 r. M. Laidies Aid Society teets every Thursday, S to 10 r. Mg.

John Stater, trance - peaker and test medium. Mrs. Nellie J. T. Brigham for October. Mr. J. J. Morse for November.

The Ladies Aid Society meets every Wednesday after at three o'clock at 128 West 48rd Street, New York. The People's Spirit-al Meeting of New York City, convene very Sunday at 10:30 a. m. and at 2:30 and 7:30 r. m. a liller's Arcanum Hall, 54 Union Square. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

Kansas City, Mo.

Lassed to Spirit-Life.

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genoid, (ioi.). Hercher of us have held a dold since commencing to wear the lung protector.—C. M. Weten, Topsha Ean.
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not consider the Deciration and Sp. Laws and Scover. These are indexed for binns thems
compile to use at the meetings and well belonged in its
terming the Spiritual Conference of the Spiritual Sp

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosop Love and Death.

Live and Death.

Life may hold sweetness, set; I would not die;
For He might come with smiles upon his lip;
Then from my heart the weary years would allp,
And I should greet him with a joyous cry,
Forgiving and forgetting all the past,
Just for the sake of love come back at last.
In, the may set be sweet; I would not die.
Dhild, Fate has not been kind to you and me;
Your laby kisses could not ease my pain;
While in that other face I looked in vain
For signs of what I knew could never be.
Often I drew away your clinging grap,
To reek again that cold and careless clarp.
No: life has not been kind to you and me.
And Death is coming. Ah, will I heath be blad?

No: life has not been kind to you and me.

And Death is coming. Ah, will Death be kind?

Will he, some day, bring me my truant love?

Or shall I float in ether pure above.

Passionless, excless, and not hope to find

Him who made life a blessing and a curse?

Will Death bring better, happier times, or worse?

Ab, Death is coming fast; will be be kind?

Love have you never known one bitter hour?

Never looked back with tender aweet regret

To that past happy summer when we met,

When first I knew my beauty—fatal dower!

Had chained your roaming fance? What a chain!

Woven in madness from despair and pain,

And dily worn to kill an idde hour.

And lefty worn to this an use asset.

Child, listen to me; Love is worse than Death;
For Death takes all, but Love takes fruit and
bloom.

And leaves the worthless busk to rot in gloom.

It takes the crown from life; the weary breath
Must labor on until Death brings relief,
And blots out all the weariness and grief,
Ahl Love is cruel; merciful is Death.

— Chambers' Journal.

A Sweet Chinese Girl Graduate.

A Sweet Chinese Girl Graduate.

In the class of graduates for 1885, from the Women's Medical College in New York was a remarkable character in the petite person of Kin Yai Me, a Chinese student, who graduated at the head of the class. Very little has been known of her because her guardians and sidopted parents have been most realous to preven her from being interviewed during her college life. She speaks English better than some of her American friends; she wears No.-1 shoes, has the regulation almond-shaped eyes, bangs her hair, which is long and straight, and possesses all the politeness of her race as well as its color. Like the politeness of her race as well as its color. Like the politeness of her race as well as its color. Like the politeness of her race as well as its color. Like the politeness of her race as well as lits color. Like the politeness of her race as well as its color. Like the politeness of her race as well as its color. Like the politeness of her race as well as its color. Like the politeness of her race as well as lits color. Like the politeness of her race as well as lits color. Like the politeness are as years old she was left an orphan and scopied by the then United States Coasal in China, Dr. McCarter. Her father was a converted Chinaman and became a Presbyterian mission minister; he was also educated by Dr. McCarter and devoted himself to the mission work among his own people in China. Both father and mother of Kin Yai Me died of cholers when she was hitree years of age, and the father left her lo the care and education of his friend, who has well performed his trust. Dr. McCarter preparyc her for the medical college, and being both talentied and ambitions, she went into the study of medicine well coached and full of promise. Some idea of how well ahe had been fostered by her adopted parents may be traced in the fact that Mrs. McCarter prepary her for the medical college, and an ambitions, she well into the study of medicine well coached and full of promise. Some idea of how well ahe

shall be too old to do so."

"How old were you when you entered the medical college?"

"Eighteen." she replied, "and, aithough I have graduated, I have still much to accomplish before I take up my life work in China."

Kin Yai Me loves her profession—is, indeed, an enthusiast in it. Her marvelous memory was the comment of her class. The determination to spare her from undee publicity and note was rigidly enforced, but her schoinship and intended career induced an interest that cannot-longer be concealed. She is a Precipiterian in religion, while with her adopted parents, at least, and in the observation of the marriage customs of her own country she still holds her allegiance in no small degree to the Celestian Kindeous, She has a brother who occupies some official position in China, and she resides for the present in Washington.

The subject of Kin Yai Me's thesis upon the event of graduating was "Notes on Chinese Materia Medica and Therapeutics." She speaks English quite as well as her own native tongue. The class of '85 contained some strong elements aside from the remarkable little Kin Yaryite. The missionary-physician, Another member of-the class went into the civil service examinations and received an appointment assessing the resident physician in the Willard Insan Anjum, Willard, N. Y. She was the first woman to receive appointment; in that institution. Annother made assistant resident physician in the Preebytestan Hospital, Chicago.

of Doves.

w of the Religio-Philosophical Jos

To the Editor of the Religio-Philosophical Journal:

I observed an article in the JOURNAL of Sept. 19th, headed, "A dore visits a pracher in church and finally alights upon his bead," I will not solicit space to refer to numerous articles published in spiritual and secular papers, which seem to indicate design or control in the movements of birds. The aggregate testimony seems to indicate supermundane agency instead of coincidence. In the summer of 1841 or 42, a Freewill Baptist minister by the name of John Chambers, preached in the school-house of District No. 1, in Genera downship. On Sunday morning he took for his text the 14th verse of the 2nd chapter of Bolsmon's Songs, which reade as follows: "O my dove that art in the clefts of the rock, and in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy commences is comely."

As soon as he commenced to repeat his text, a

as soon as he commencer to repeat in it ext, a mourning dore flew against the lower pane of glass in the opper sash, of the window at the east end of the house and there continued to futter while the penacher repeated the text. When we reflect how saldom a wild bird thus behaves in any case, it seems sallings of chances that it should occur during the exact time occupied in repeating the text, unless there was a supermundance agency in its accomplishment.

there was a supermurchane agreety in its accompan-ness.

This incident was witnessed by the whole audi-more, arcset those who mi in remote parts of the dame. Was it the result of the control of the spirit mother of the preacher who made frequent mention of her?

JOSEPH BERTY.

Mrs. M. C. Sherwood, of Circinnat, Oho, willes: We are prospering finely here. We have a new hall, nicely fitted up, in a very desirable location. It was dedicated by that grand old champion for right and truth, Dr. Samuel Watson. The hall was beautifully decorated for the occasion and was crowned with a large and enthusiastic sudience. We are in good financial condition and perfectly harmonious: in fact we are what our name implies. This might insight the state of the control of t

THE DEATH OF GRANT.

It Was the Subject of the Rev. R. Newton's Discourse Sept. 27.

"The end of our great soldier sheds much light upon the function of suffering in the scheme of Providence. The sufferings of earth form the ever fresh puzzle of man. Wby is there so much pain upon the earth? Wby have we to suffer so keenly in this brief life? Who does not know the anguish of this guestion? Wbo that has ever walked through the wards of ah hospital does not feel it ringing through the wards of ah hospital does not feel it ringing through the barbor of the sun on some April morning, rifting through the sombre clouds. How superbly the form of Grant's spirit seemed to rise through all those agonles! How the fires of suffering seemed to smell out the dross of his character! How all the lite pride in its career of prosperity, it at least seemed to use to be tarnished, came forth bright and beautiful! He had his transfiguration in the formace of afficient. If ever a soul purged listed due. How all the suspicions of that ordeal! He had given us quantitied in Washington, and in the dark days in which he so blindly let his name be linked will those of rascals and thiers. Had he died six months before, one-half the Nation would not have known his true character, and he would have gone down to history bankrupt in the possessions which are worth far more than gold. Those fires of suffering cleared his name forever; and then to crown the uses of rascals and thiers. Had he died six months before, one-half the Nation would not have known his true character, and he would have gone down to history bankrupt in the possessions which are worth far more than gold. Those fires of suffering cleared his name forever; and then to crown the uses of rascals and thiers, had be died six months before us in the early summer.

"We have also a remarkable illustration of the change which has come over the religious thought of our age. How well we can imagine what would have been able to say, 'I have tried to live by the Bible,' ought, to reasonable belong, this would have been able to say, 'I have tried to live by the Bible,' ou

Seeing the Invisible.

Seeing the Invisible.

If it were usual to prefix a motto to these evening discourses, I might have selected such words as "Seeing the Invisible," for I have to describe a method of investigation by which what is usually unseeable may become revealed. We live at the bottom of a deep ocean of air, and therefore every object outside the earth can be seen by us only as it looks when viewed through this great depth of air. Professor Langley has shown recently that the air man, colors, distorts, and therefore misleads and cheats us to an extent much greater than was supposed. Langley considers that the light and heat absorbed and scattered by the air and the particles of matter floating in it amount to no less than forty per ceal, of the light failing upon it. In consequence of this want of transparency and of the presence of inely divided matter always more or less suspended in it, the air, when the sum ablues upon it, becomes itself a source, of light. This illuminated air also conceals from us by overpowering them any sources of light ises brilliant than itself which are in the heavens beyond. From this cause the stars are invisible at midday. This illuminated air also conceals from us certain surroundings and appendages of the sun, which become visible on the very rare occasions when the moon coming between us and the sun cuts off the sun's light from the air where the eclipse is total, and so allows the observer to see the surroundings of the sun through the cone of unilluminated air which is in shadow. It is only when the atrial curtain of light is thus withdrawn that we can become spectators of what is taking place on the stage beyond. The magnificent scene never lasts more than a few minutes, for the moon passes and the curtain of light is signin before us. On an average, once in two years this curtain of light is single force us.

The purpose of this discourse is to describe a method by which it is possible to overcome the barrier presented to our view by the bright series of air, and so watch from day to d

Grove Meeting in Indiana.

The Editor of the Instigio-Philosophikal Journal:

The Spiritualists of Bolling Prairie, Laporte Co., Ind., held a grove meeting, Sunday, September 20th, on the farm of L. O. Bell, in a beautiful grove, two miles south of the railroad station. Mr. A. S. Gibson, of New Carlisie, opened the meeting with a hymn entitled, "Home Above," followed by A. B. French of Clyde, Ohlo, reading select pieces. Mr. Gibson then sung another stong, "Beautiful Home of the Soul," Mr. French then answered the question at length, "What is Spiritualism?" He made it appear as the work of angelic spirits from the earliest ages down through the Bible times, including modern Spiritualism, to the present day. The meeting closed by singing "Over the River" by A. S. Gibson with organ accompaniment. The lecture was one of Mr. French's best efforts, overing the whole ground upon which Spiritualism is based, following close upon the line of truth and science heretofore established by scientific experiments. Mr. French lectured in Michigan the week ending Sept. 25th, and then went to Brooklyn, N. Y., for the mouth of October.

Farmer Pershing, of Fayetia County, Pannagles.

Union Spiritualists. Mrs. C. Fanny Allyn, who gave good sulf-faction when here lest winter, is now enged to lecture.

Farmer Pershing, of Fayette County, Pennsylvania, has about 1,000 bushels of apples in his orchard, which he recently offered for \$10 to any one who would take them away. The crop in Western Pennsylvania is the largest in many years.

REDUCED TO WHITE DUST.

A Graphic Description of the Proce

The body of Orson S. Murray was taken from this city to the crematorium at Lancaster, Pa. by the son and immediate friends of the deceased. A gentleman who was of the party furnishes the following graphic account of the process of cremation. Mr. Plait, one of the officers of the Lancaster Cremation. Mr. Plait, one of the officers of the Lancaster Cremation. Society, took charge of the body on its arrival. It was immediately convered to the crematorium, where a large number of people of all ages and serce had congregated to witness the operation. After a short pause and conversation in the reception room, the gentlemen were led into the suditorium, which was filled with visitors from the town. The officers of both societies formed a semi-circle in front of the furnace, with the son of the deceased in the center. The view presented was novel and stifking. The small building, resembling in many respects a country meeting house, built of pressed brick, was too little for the purpose, and the heat from the furnace was intense. In front of the spectators were four doors, opening into the reception, the preparing and the two retort rooms. Unity use retort was in position, however, and the heavy fron door protecting the opening to it was about to be removed. A deathy silence prevailed.

A knock at the preparing table moved noiselessify into the anditorium bearing its sacred burden, covered with a heavy dark cloth, and was wheeled into position in front, of the retort. The cloth was removed and the corpse, sureloped in a large white muslin sheet, soaked in alum water, lay there but a moment. The door of the retort and it disappeared in the light within. The door swung to and all was over. No noise, no fire, no color, nothing of an unpleasant nature marred the operation. No dill sound of the clod upon the coffin-lide sent, and it is like unto the picture of the setting sun on a summer evening. The iron cradis-poon which high the retort had sufficiently dispelled themselves to admit of its little and the fire of the work

For the Editor of the Beligic Philosophical Journal:

During my summering I had the good fortune to visit Niantic Camp Meeding; having previously heard of the place in a cascal sort of way, and had supposed it yas smal, with a few canvas tents here and there dotting the ground? but I was no little surprised when I found it presented a village-like appearance, numbering some fifty to sixty substantially built cottages, most of which are two stories high, and replete with all the arrangements necessary in well-organized dwellings. The first meeting held upon the ground was in 1882: since then all those houses have been erected, and from the number of new cottages that have been built this season it is evident that the place conflues to grow and prooper. Great credit is due to the Spiritualists of Connectual, who have in a quiet way built up such a place. I was pleased to find that the society was conservative, and the management in the hands of faides and gentlemen who are amongst the best known cliticess of the Stat, and against whom charistanry cannot prevail. Their efforts have been rather to make haste slowly, than with a flourish of trumptes and a hurrah, call to, and admit to membership, the masses, amongst whom there might come disorganizers who would want to rule or ruin,—a class of people who, I am sorry to say, are numerous.

The camp is located upon a tract of land containing about sixty acres, one mile north of the willage of Niantic, which is one of the most boautiful resorts in New England, commanding a view of Long Island Sound'and the cocan. The Niantic River surrounds the camp upon three sides, and afroris an opportunity which I have never seen excelled for boating, fishing, digging clams and bathing. The water is quite briney, and the emissions from the place signing tower 22 footz-square at its base, from which it rises 130 feet. It is composed of fourteen stories, in each of which are lodging rooms; it is also furnished with a valuable astronomical belescope eight feet long. From the top of th

rangular tower 22 foot square at its base, from which it rises 130 feet. It is composed of fourteen stories, in each of which are lodging rooms; it is also farnished with a valuable astronomical telescope eight feet long. From the top of this tower, on a clear day, a good view of Long Island Sund and the cocan is afforded, which, together with the beautiful landscape that greets the eye, amply repay for the toil and labor of the ascent.

It was frected through the enterprise and at the expense of one of the members of the association. All honor, I say, to the man, who at his own expense of one of the members of the association. All honor, I say, to the man, who at his own expense, erected such a monument. It stands out in view of the villagers and rustics for miles distant, admonishing beholders that it is an emblem of the new light which Spiritualism has lighted to illume the dark and uncertain ways in which mankind travel.

Good feeling assens to reign universally amongst the campers; he police were required to preserve order; each one seems to vie with the other in their efforts to produce harmony and good will amongst their fellows.

Mrs. Rachel Walcott, of Baltimors, occupied the restram, and grave two stirring addresses on the Sunday on which I was in the camp. The restrum is stinated within a grove of pine trees, which form a nainral amphithesire, which is in their a curiosity. The camp needs but to be known in, order to command visitors, and under the present management it must grow and be patronined by the conservative and order-loving of our faith. It needs only to be known in order to leave such a result.

Conveyance between the camp and Mantio is frequent; and oosle but one dime. Persons who prefer to reside there are always sure to get accommodations at the hotels.

The Shortcomings of Mediums.

The Shortcomings of Mediums.

To the Editor of the insigne Philosophical Journal:

I wish to call the special attention of your readers to the very interesting and important? Psychical Expinantion, offered for the abortcomings of Mediums? by Mr. J. Clegg Wright at Judge Dalley's cottage at Lake Pleesant. It is the first public expection of a theory I have long held, and one which every year's observation reinforces. The thoughts are so condensed, and conveyed in such terre language, that a careful reading may be necessary, particularly of the first portion of the article. The two last columns can not fall to be comprehended, by any one accusioned to the deplorable lapses which occur, from time to time, among our public mediums. The cerebrum is exhausted; even when the medium is unconscious his brain is used to receive and conver the inflowing thought, while the back brain or cerebelium continues full and active. Of course the nerve action is unbainaced, for the time, and unless the will be well developed and the moral faculties be strong and large, we winces one of the saddest spectacles on earth: A medium of spirit-communion between this stage of being and the next, grovels in his or her passional nature, and brings the most extended to a stage of the saddest spectacles on earth: A medium of spirit-communion between this stage of being and the next, grovels in his or her passional nature, and brings the most exquisite of all faculties fro an atmosphere of impurity and unboliness.

Is it not time that we, "protect our mediums from their own unbainanced elves? Suppose that, instead of forreign wonder-circies—where all the parties are fully convinced of the facts of Spiritualism—we form jurices for investigating the influence of mind over mind (call it by whatever term you will), and for fixing upon the best way of strengthening the will and of subduing the passions to-their proper level—that of subserviency for reason and morals? We shall, without doubt, have the usual morals? We shall, without doubt, have the u

Sunapee Lake Spiritualists Camp . Meeting.

Sunapec Lake Spiritualists Camp

Meeting.

To the Editor of the Religio-Philosophical Journal:

Dr. E. A. Smith, President of Queen City Park Camp Meeting at Burlington was present and addressed the meeting, asking important questions. He had visited Lake Pleasant and Oncet. He had noted the incoming of extra trains and boats, and the largely increased attendance at all the camps this year. His meeting at Queen City Park had been favored with liberal Christian preachers from our large cities, who spoke with eloquence surpassing. If possible, our own speakers. They endorsed our principles, and therefore no fault could be found with them. Now, what will be the outcome? Will they draw us into their churches? or what will be the final result?

Your reporter being present, and being impressed with the importance of Pr. Smith's questions, replied as follows: "This mighty work must go on camp meetings must be more fully developed than they are now. Welcome to the eloquent liberal Christians who endorse our principles. If they swallow us as the fabled whale did Jonah, they will certainly throw us up again on dry land.

Not only will the massee of the Unitarians and Universalista come in with us, but the Congregation-alists, the Baptists and all other sects; even the Quakers and Shakers. A new and universal religion will be dereleiped (we do not us these words in a sectarian sense); a cosmopolitan religion, a religion for the world. The key to this new religion will be demonstrated truth; truth wherever found. We apply the test of truth to all respisitons, whether modern or ancient; to Spiritualism and Swedenborganism; to the Quakers and Shakers; to the revalutions of Mosaen of Jesus. We select the pearls of demonstrated truth wherever we can find them, and all of them together form the principles of the new religion. We shall select the truth from all sources. We shall save all those great truths which are found in the Bible. The Ten Commandents of Mosses' God were for his time, and have since become the fundamental la

A. W. Glesson, in the Popular Science Monthly

agament in the hands of ladies and reasonance and the best known citizens against whom charlatanry cannot florts have been rather to make night be the more than and a damit to membership, the masses, here might come disorganizers who lee ruin,—a class of people who, are numerous.

In the ruin,—a class of people who, are numerous.

In the come of the mest beautiful replant, commanding a riew of Long it the come. The Rinnic River surface on the most beautiful replant, commanding a riew of Long it the come. The Rinnic River surface on the most beautiful replant, commanding a riew of Long it the come. The Rinnic River surface on the most beautiful replant, commanding a riew of Long it the come. The Rinnic River surface of the come. The Rinnic River surface of the come is the come of the most beautiful replant, commanding a riew of Long in the come of the most beautiful replant, commanding a riew of Long in the come of the composition of the composition

Meeting at Onset Bay.

Meeting at Omset Bay.

To the Editor of the Retigio-Philosophical Journal:

A considerable number of visitors and summer residents remained here after the close of the regular season, August 20th. On Sundays, September 6th and 18th, a course of lectures on Spiritualism was delivered by J. W. Mahoney, of London, Eng., in the grove, to fairly large anticacos. The lectures dealt with the philosophical aspects of our movement. He discourses were exceedingly able. Mr. Mahoney is a very good speaker, and possesses a spientifi range of well digested information, such as old Spiritualists love to listen to. To-day, by special request, he remained over and gave two lectures, which will be all for this season. He will go from here to Roston, and hopes to be in the West some time in October or the sarry part of November. The speaking at this camp commenced early in June and has continued without creating up to date. This should be an encouraging fact to all friends of the cause.

Union Villa, Onset, Mass, Sept. 20.

The German Anthropological Society has found that rather more than gase-fourth of the school children of countral Europe are pure bloodes, and about one-sixth are brunkties, more than one-half being of the mixed type.

"Heretical " Books Burned.

"Heretical" Books Burned.

To the Editor of the Beligio Philosophigal Journal
We recoulty had an exhibition of religious fanaticism in those parts. The last copy of "American
Spiritualism" that you cant me, with Paines" "Age
of Reason," and his work on "Prophecy," and a
copy of the Journal, with other spiritual writings,
I sold to Mr. Wells, a new convert to Spiritualism,
he had the books in his blacksmith shop, and while
absent at dinner they were burned in his forge. A
piece of the bluding of "American Spiritualism,"
ine size of a silver defilar, with seven letters of the
itile, he found and handed me which I will keep as
a redic of superstition. A plous sister in the church
is the supposed incendiary, as the books had been
threatened by her. I becursed three times in that
place this summer, sold fire copies of the "Age of
Reason," and some of the church members tried to
keep me out of the school hobies; others became in
dignant and said I should have it. H. Apotra.

Palouse, Wash Ter, Sept. 10.

Notes and Extracts on Miscellancous Subjects.

Neither bustles nor corsets are worn in Jap A complete collection of American cents is \$1,500.

Mr. Bayard is honored in the naming of town of Bayard. Fiorida.

There are on the retired list of the Boston police orce about sixty-five patrolmen, who receive a pen-

force about sixty-five patrolmen, who receive a pen-sion of \$1 a day

A party of workmen engaged in biasting for a raliroad in the mountains of Siberia have come upon a rich vein of amethysi.

The Indians of New Mexico are doing very well at making ancient pottery from the prehistoric mounds and selling it to credulous tourists.

A beautiful monument to Bastien Lepage, whose young life was smiffed out so remoresicesly last year, is soon to be erected in his native village of Danvil-flers, France.

It is General Custer's widow's written opinion

young life was snoffed out so remoraelessly last year, a soon to be erected in his native village of Danvillers, France.

It is General Custer's widow's written opinion that the wife of Mark Twain is young and pretty, with lustrous black-eyes, and a pervading sitr of declare refinement.

Georgia has voted \$500 for a portrait of her revolutionary diversion, John Milledge, who helped to capture the powder in Savannah that was used in the battle of Bunker Hill.

In Le Yacht, the French authority in sea sports, a writer declares that the perfected type of center-board yacht, as exemplified in the Parlian, is the true type for builders of fast boats to follow.

The deaths in Europe from small-pox are said to be 60,000 annually. The mortality is almost wholly confined to civilians, as owing to constant vaccination and revaccination the armies are almost wholly free from the disease.

According to the Lancet, the recent visit to America, of Dr. Keith, who came to peform a surgical operation, is the first instance since the Declaration of Independence of an American having summoned medical aid from the old country.

A Boston scientist predicts that within twenty years chemistry will show how see water can be made suitable for drinking and for culinary purpose more cheapir for seaboard cities than fresh water, and be brought for any considerable distance.

An Alabaha merchant, with many debtors among the planters, white and black, proclaims that he keeps an agest riding through the State to discover tidlers, whom he will promptly discredit. "Only by Industry can you and I thrive together," he explains.

A brilliant bit on what dogs know and the cute things they do is the latest production of Sir John Lubbock's pen. This ardent writer in natural history keeps in his kennels, warrens, ponds, and coops dozens of animals with which he experiments. coops dozens of animals with which he experiments.

A cheese dealer states that much of the so-called English cheese is made in this country and shipped to England, whence it is returned, enhanced in value by the sea worage, bonedimes cheeses are shipped backward and forward two or three times, each voyage adding to the richness of their flavor.

Prize fighters evidently have not yet learned the most effectual methods of reducing their weight. The British Medical Journal tells of a fat pig which was buried under the chalk cliffs of Dover for 100 days. It weighed 160 pounds when him used, and when dug out turned the scale at 40 pounds. It thus lost 120 pounds in 160 days, and came out a very lean pig.

The boundary between Massachusetts and New Hampshire has been in dispute 160 years. No strictly legal line exists. In 174 the King of England directed representatives of both provinces to jointly make a map, in accord with some general directions, but Massachusetts did not obey, and New Hampshire did the work atone. A strip of Merrimac Valley is the doubtful ground.

the doubtful ground.

Dr. George R. Eillott was the microscopist employed by General Grant's physicians. In the early stages of the malaxy bits of the throat were clipped off for examination. It was published that the microscope has groved the cancer to be epithelial, but the physicians did not divulge the fact that every stage of its progress was watched through lenses so magnifying that a scrap of flesh became as big as a plate to look at. Eighteen of the prepared slides were kept by Dr. Eillott. He has now had a cabinet shaped for them, and on it stands a bust of Grant.

shaped for them, and on it stands a bust of Grant.

The Woman's Temperance Christian Union of
Boston has been instrumental in procuring laws in
fourteen States for compulsory education in the effects of liquor on drinkers. The society now seems
to feel the responsibility of indicating what the lessons ought to be. It has been decided that, in Massachusetts at least, children shall be instructed that
alcohol is never desirable as an article of food; that
any considerable indulgence in it is sure to be correspondingly injurious to the body, and that mental
and moral ruin is bound to result from excess.

respondingly intrious to the body, and has increase.

"From what I have seen," said the beir to the tiles of the Roman Colonnas, who with his wife (formerly Miss Era Mackey) is now in San Francisco, "this country has resources incomparably superior to those of any country in the old world. As regards sconery, it has many striking features. The chief feature of American scenery, if I may call it so, is its originality. I have visited the Rocky Mountains, seen those tremendous canyons, and climbed some of the highest peaks. There is a severity of aspect, a ruggedness of character in the handscape. Erseything is conducted on a scale of immensity, the lines are hold, and the effect of the picture sometimes astounds the sense. In Europe there is less of this conducted on a magnificent scale."

Gothenburg is a frightfully old-fashloued, sleepy lown; where the foreign bankers open their offices at 16 o'cicot, close them at 72, and linger at the cafe until 2, when they return, only to close up and request you to call: again "to-recorow." Bet for its being the outlet of the Gotha Canal it would have no

at 10 o'clock, close them at 12, and linger at the cafe until 2, when they return, only to close up and request you to call again "bo-secrow." But for its being the outlet of the Geha Cinal It would have no importance at all, its cid-time maritime commerce having fallen to almost zero. I beard at the hotel here of an American ciegyroun who, in order to circumwent the landlord's too off-repeated charges for candles and fire carried his own candles and portable fuel with him. He left a bad name behind him, and his ruisdeeds zer visited upon all successive Americans, whose bills are enhanced cafficiently to make up for his short-comings. It is perhaps needless to say that he halled from Bosion.

A neckince of mummy eyes is being made in New York for the write of W. E. Curtis, of the South American Commission. When the old Peruvians died and were mummunded, contries before Firstro's time, the sem who did the embalming had trouble in making the face look natural, because the gree disappeared. So they took the eyes of a kind of fish with a long Latin name and used them instead. The eyes of the fish were spherical, and the Peruvians cut them across transversely. The toposel flat section somewhat resembles in appearance the human eya. These palmed-off eyes were dried and hardened, and were put in the mammy keys-sockets. Property piaced, they gave the mummy a natural air, and there was no necessity for closing the eye for the material took life the amber. The eyes to bused in making the necklace were brought from South American by a member of the Commission.

The Milan journal Pungoto relates that a Turin merchant, who has correspondents in the French Department of Bouches du Rhone, received at his private house at Fineriot a telegram from Marseilles. Upon reading it he discovered, to his great, annoyance, that it must have been sent off some twenty-four hours before it was delivered to him. He calified upon the telegraph clerk to account for the delay, and the honest man at once confessed that the dispatch had indeed lain for a day and a night in his office. He went on to gravely explain that, as it had come from a place where choicers was known to be raging, he had feit himself bound, in compliance with the regulations of the Italian sanitary authorities, to disinfect it by exposing it to the fumes of burning sulphur.

"How's Your Liver?"

In the comic opera of "The Mikado" his imperial highness says:

"To make, to some extent,
Each evil Liver
A running river
Of harmless merriment."

A poble task than waking evil livers rivers of

Of harmless merriment."

A noblet task than making evil livers, rivers of harmless merriment no person, king or layman, could take upon himself. The liver among the anceque was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, someone's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day?

Ning-tenths of the "pure-cussedness," the actions for divorce, the curtain lectures, the family rows, not to speak of murders, crimes and other calantities are prompted by the irritating effect of the inactivity of the liver upon the brain. Fothergill) the great specialist, says this and he knows. He'also knows that to prevent such catastrophies nothing equils Warner's safe cure readwind throughout the world, as a maker of

"Each evil Liver A running river. Of harmless merriment."

The French Spoliation Claims, now before the Court of Claims of the United States, number 224.

Hoargeness Promptly Relieved. The following letter to the propriet ronchial Troches" explains itself:

Bronchial Troches" explains itself:

"Gentiemen.—The writer, who is a tenor singer, desires to state that he was so hoarse on a recept occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Brouchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

Mrs. Gladstone is described as altogether lacking dignity and taste and inadequate to the task of ad-dressing simple sentences to Sunday-achool children, but as a fond mother and devoted wife she is above criticism.

How Women Differ from Men.

At least three men on the average jury are bound to disagree with the rest just to show that they're got minds of their own; but there is no disagreement among the women as to the merits of Dr. Piecor's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weaknesses and complaints peculiar to their sex. It transforms the pale, haggard, dispirited woman, into one of sparling bealth, and the ringing laugh again "reigns supreme" in the happy household.

For tricks that are any the heathen Chines con-

For tricks that are vain the heathen Chinee con-tinues to be peculiar. He now mixes tea dust with the tea so that American buyers in China are obliged to make a discount of from one pound to three pounds a box.

Gunn's Newest
(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives inlevy freebiems; shows how to put in best sanitary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary allments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

It is noticed that as a result of tree culture birds are becoming quite numerous in paris of Dakota. In Kingsbury and other counties quali are making their appearance.

Human Calves.

An exchange says:—"Nine-tents of the unhappy marriages result from human calves being allo wed to ran at large in society pastures." Nine-tents of the chronic or lingering diseases of to-day originate in impure blood, liver compilant or billiousness, residing in scrotufa, onesamption (which is but scrotula of the lungs), seres, ulcors, skin diseases and indred affections. Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

Said an Iowa Judge the other day: "But for ousewives of the Uoited States there could be no ramps, and any woman who feeds one ought to be ent to jail for thirty days."

The Terrible Drain

Which scrottal has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilis has been found superior to any other preparation. It expise every mose of impurity from the blood, and bestows new lite and rigor upon every function of the bidg, enabling it to entirely overcome disease.

San Francisco fishermen say the solis and sexions in the harbor must go, since they consume 44,000 tons of fish a year—enough to supply the whole city.

The Blood Would Run-For five years. I was a great sufferer from Catarrh. My nostrils were oseositive I could not bear the least bit of dust; at lines so bad the blood would run, and at night I could hardly breathe. After trying many things without benedit I used-Ely's Cream Balan. I cam a ving witness of its efficacy. PETER BRUCE, Parmer, Ithaca, N. Y. Easy to use, price 50 Gents.

A thimbleful of dust was found in the coffin of Richard Cour de Leon, at the Cathedral of Rouen, when it was opened not long ago.

Sick and billous headache, and all deraugements stomach and bowels, cured by Dr. Pierce's "Pei-as "—or anti-billous granules. 25 cents a val. No been boxes to allow waste of virtues. By drug-

Three million pupils now attend the free schools in the Southern States, and over \$10,000,900 is an-

A large percentage of all throat troubles are caused by breathing through the mouth instead of through the nostrila. Fisher's Mouth-breathing Inhibitor prepents it. Bes advi.

An English rallway guard (conductor) recently fused promotion because his "tips" amounted to a indred pounds a year.

"For economy and comfort, we use Hood's Sarsa-parille," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

celeon mastered enough law during ten days sement in a guard bouse to last him a lifetime

Does your mother-in-law snore? (does a duck wim)? She too can be cured by using Fisher's Mouth-breathing Inhibitor. See advt.

gineer on a Southern railroad has run for ears without being able to tell a red light

It Will Save Your Life.

Everybody knows the symptoms attend-

Spitting of Blood.

Ayer's Cherry Pectoral cured me entireiy." Mrs. R. Campbell, Woodville, Ont.,
writes: "I was troubled, for five years,
with an affection of the throat and lungs,
coughing severely the whole time. I used
different preparations, and was treated by
several physicians, without effect. I finaliy tried Ayer's Cherry Pectoral, and before finishing one bottle was completely
cured." Dr. W. K. Gann, Monticello,
Ky., writes: "I have been troubled with
Bronchitis, since early youth; and am ou
at years of age. I owe my life to Ayer's
Cherry Pectoral." Dr. J. H. Quirk, Eulton, Kana., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It
is a favorite medicine in my family."

A TONAL Chemony.

This troublesome complaint, when other
remedies afforded no relief." Dr. P.
Schley, Frederickstown, Md., writes: "In pulmonary cases, of an acute character, or,
of catarrhal origin, I find Ayer's Cherry
Pectoral invaluable." Dr. F. E. Pape,
Sandusky, Ohlo, writes: "I have used
Ayer's Cherry Pectoral in my practice,
and, in connection with Ayer's Pills, find
tan invaluable remedy for colds, coughs,
and the inflammations that follow them
other remedies afforded no relief." Dr. P.
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Sandusky, Ohlo, writes: "In a nature in a pulmonary cases, of an acute character, or,
of catarr

Everybody knows the symptoms attending coughs and colds, but the dangerous character of these aliments is not so well understood. When a cold settles upon the luigs, if the blood is tainted with Scrofula, or the system is weak, Catarrh or Consumption is sure to follow. Ayer's Cherry Pectoral is the only remedy that may be uniformly relied upon for the cure of coughs and colds. J. J. Rawson, Buckingham C. H., Va., writes: "For several weeks I suffered from a frightful cold, with cough and frequent Catarrh prevails in this country to an

It. Cured Me

Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much raluced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of lovel! Mass. to make a teleloc.

Ayer's Cherry Pectoral.

She did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never falled to cure."

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哑COUGHS, CROUP

CONSUMPTION USE





SWEET GUM MULLEIN.

aciple that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the heal-ing muchlaginous principle in the muliein plant REMEDY OF SWEET GUN AND MULLEIN the fir knows remedy for Coughs, Croup, Whooping-cough and Consumption: and so paintable, any child is pleased to take it. Ask your druggist for it. Price, 85c. and 81. If he does not keep its will pay, for one time only, express charges on large size

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the contribution of the contribution o

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' MEMORY CULTURE

BI ADAM MILLER, M. D. A practical and easy system by which any person, old or sung, can train themselves to memorize anything the

THE CLERGY Their Sermons, THE STUDENT Their Lessons THE BUSINESS MAN Items of Business.

The author of this work was put to the severest public test, few days ago, by reporters of all the leading Unicago daily apers. The commendatory notices which appeared the fol-wing day showed how well he stood the test:

sowing day showed how well he stood the test:

The author, an eld man, claims to have a memory more to be trusted by relating under this system than even while he was young.—Chicago Inter-Ocean.

We cyrelially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior.

The author's method alds us in setting control at will of the organs unconsciously employed to acts of what may be called spontaneous recollection. It is impenious and simple.—Chicago Tienes.

DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

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A First-Class Sewing-Machine,

A First-Class Weekly Paper.

same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and black walout, eight drawers and unit one year the CHICAGO WEEKLY JOURNAL one year **EVERY MACHINE WARRANTED FOR 5 YEARS**

Chicago Weekly Journal

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JOHN R. WILSON, PUBLISHER,

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IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

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RELIGIO-PHILOSOPHICAL JO

**Company and of Grains, one of the head of the company and the company of the compan

lous agent, and his experiments have confirmed the discovery of Mr. Crookes.

The Russian Spirtualists, who have few adherents among their compatriots, and have had to put up with a great deal of annoyane on the part of the public as well as on that of the fovernment, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, materialists; in short, persons deprived of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectaficalism, giving no food whatever to the imagination, and so readering it interesting to positive and serious minds.

Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Boutlerof and Wagner adopted (although most unwillingly at first) the hypothesis that these manifestations must be produced by the spirits of former idhabitants of this planet, and this point of view having been prematurely given to the world in a series of articles principally due to the pen of Professor Wagner and published in one of the best periodicals, threw great discredit on the causelat the very outset, and made people open-their eyes in astonishment at the creduility of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messra, Boutlerof and Wagner under advuptly on another track, and in subsequent articles endeavored to keep on strictly objective ground concerning the hause of the manifestations. Russia now possesses a considerable literature on the subject in quite a new light.

The Government does all in its power to discourage the movement, as it is supposed to be closely allied to Socialism. Any one having read the books of Andrew Jackson Davis will easily understand that such reading would not do for Russian people in the subject in quite an even for the professor wagnet

Continued from Fifth Page.

all dignities, and honors, and glories into the sternal presence. Choose ye this day whom ye will serve—the flesh or the spirit, the God of all purity, and all goodness, and all love, or the god of of the appetite and of passion. The presence of God is a perpetual comfort, I remark again. All feligious teachings and all ordinances have their value, but their value lies in their power of bringing us into a realization of God's absolute presence. If you are at the Lord's supper brought into actual conception of the presence of God it is good for you; if not, it is good for nothing. There is no secret virtue except that it arouses you to consclousness of a God around you, who lifts you up, who spends his whole time lifting the universe along the stairs of ascent.

THE CHURCH'S VALUE.

The value of all the means of grace in

THE CHURCH'S VALUE.

The value of all the means of grace in churches is the power they give to us to recognize the universal presence of God—flake it real, make it vital. We walk in a divine summer; all the world is an ordinance revealing God. All things are, to those who know how to see them, suggestive of God—the trees, both in their winter stability and summer glory; the birds that fill them as mightly organs are filled with exquisite mustic; the clouds that float over them; the rain that waters them—all combinations of natural and artistic beauty, all are revelations of God. He is in the world; He made

it; nothing is in it that He did not make; all speaks His presence: in the wilderness, on the mountain side, in the vale below, on the streams, in battle, or in peace, in harvest, scenes of revelry, everywhere, in joy and in sorrow—God is there. You may not feel the warm flush of his presence; it is there. You may not feel the touch of His hand; it is there. When the mother speaks from her couch at night the startled child in its cradle sinks again to dreams and rest. The mother did not touch it, but the child knew she was there. So in the realm of creation God is present everywhere; though not in the form of man, yet in that which is infinitely better, and is at once the bread, and the food, and the wine. The bread and wine of the Lord's supper do not signify simply the historical fact of his broken body and shed blood, but the broken body and shed blood, but the broken body and shed blood typify a higher truth, that God is everywhere using Himself up in every part and energy of His being to supply the wants of His living creatures. There is no need, then, of revealing and no chance of hiding our gooi or evil, our temptation or our yielding, or our fall or rise. We are floating perpetually under the eye of God, and naked and open are we before Him with whom we have to do. "Come boldly to the throne of grace for help in time of need." Do not think, therefore, that God is found only at church. He is in your chamber, your counting-house, in the midnight dream, in the daylight song; and you have only to say, "My God—He hears it. His ear is quicker than a mother's, His heart leaps quicker than any human heart, His bounty fails faster than thought. Before you have formed your thought God knows it altogether.

IN CONCLUSION.

IN CONCLUSION.

thought God knows it altogether.

IN CONCLUSION.

Lastly, we must discriminate between God's will and God's nature. We are not competent to understand the nature of God, to round out a portraiture. We are able to understand what are the laws of righteousness. He has made known to us what is right and what, is wrong. He has made known to us, in short, what is the great morality in life, what are the relations of conduct to character and to future estate. That is the measure of our understanding. We know what we ought to do and ought not to do. And there is the line, it seems to me, of instruction in, the household and in the church. Not wasting our intellectual acumen upon impossible tasks of crystallizing God and attempting to fashien His attributes into some definite character. God said to Messe, 'No man can see my glory, but I will cause my goodness to pass before you.' He revealed his disposition, forgiveness, patience, love, long suffering. Again, the voice of revelation says: "Lest before you away of life, choose it; and the way of death, avoid it." Again, the voice comes: "I have no pleasure in the death of him that disth. Choose ye that ye may live." Again, the voice cries out, in the latter dispensation. "He that sows to the flesh shall reap corruption; he that sows to the flesh shall reap eorruption; he that sows to the flesh shall reap life everlasting."

So then may we follow the law and the righteousness of God. By faith in his existence and by the strength which he provides in every one of us may we go from glory to glory, until we stand in Zion and before God.

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nders of the JUCHNAL are especially requested to in itselfs of news. Don't say "I can't write for the "Send the facts, make plain what you want to and "cut it short." All such communications will roperly arranged for publication by the Editors, say of the Editors, and the Editors of the Condition of the Editors, and mediums, interesting including of the construction of the condition of the construction of the plain communion, and well authenticated acts of spirit phenomena are always in place and will blished as soon as possible.

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PANTHEISM.

Is It the Outcome of Modern Science?

Abstract of a Lecture by Francis E. Abbott before the Concord School of Philosophy. July 30th, 1885.

Dr. Abbott said in opening: I propose to inquire, first, what philosophy will be the legitimate ontcome of modern science; sec-ondly, what idea of God will be the legiti-mate outcome of this philosophy: and, lastly, whether this idea is to be considered panthe-

ondly, what idea of tood will be the tegitivate outcome of this philosophy; and, lastly, whether this idea is to be considered panthesistic.

Science, considered as a product of the aggregate intellectual activity of the human race, is a mass of propositions respecting the facts, laws and general constitution of the universe. These propositions are the result of human experience and human reason combined in what is known as the scientific method, which consists essentially in three distinct steps: (1) Observation and experiment. All propositions respecting nature, whether in its physical or psychical aspect, which have been framed in strict accordance with the scientific method, and which at last receipt the unappropriate in the scientific method, and which at last receipts the animal sasent of all experts in the subjects to which they relate, take rank as established scientific truths—not necessarily as infallible truths, but as truths which will stand unchallenged until the progress of discovery shall compel a revision, correction and restablishment of them as still larger truths. Infallible truths are not for fallible man, and modern science is no more infallible than ancient science; yet science is man's nearest approximation to the absolute truth tiself, since it rests on no individual or dublous authority, but on the very best and the strict which the nature of the case, permits, namely, the universal reason of making of the competent. Now the scientific method, and presupposes at every step. In the course of many generations of individual men, it has produced a mass of propositions, or establishment of the individual the propositions or establishment of the individual to the propositions or establishment of the individual to the propositions or establishment of the individual truths are not for fallible man, and modern science is no more infallible truths, cleaned the propositions of the course of many generations of individual men, it has produced a mass of propositions, or establishment of the course o the objective truth of the results attained by its use, depend unconditionally on the truth of the following philosophical presupposi-

of the following philosophical presuppositions:

1. That an external universe exists per se
—that is, in complete independence of human consciousness, so far as its existence is
concerned, and that man is merely a part of
it, and a very subordinate part at that.

2. That the universe per se is not only
knowable, but also known—known in part,
though not in whole.

3. That "what is known" of the universe
per se is the innumerable relations of things
formulated in the propositions of which science, as a product of the aggregate intellectual activity of the human race, consists, and
that these relations, therefore, objectively
exist in the universe per se as that in it
which is knowable and known.

4. The actual existence of a universe independent of human consciousness, its actual
intelligibility and the actual existence in it
of relations in which its intelligibility consists—these, I maintain, constitute fundamental ontological principles presupposed by
science at every step, which, taken together

and systematically developed, will constitute a philosophy embracing not only a new theory of knowledge, but also a new theory of being. The rapid disintegration of old philosophies, the widespread confusion of religious ideas and the universal mental restlessness which characterize our age are but the birth throes of this new philosophy of sciences.

ious ideas and the universal mental restlessness which characterize our age are but the birth throes of this new philosophy of science.

After defending himself from the charge that he was returning to the old realism of the Scotch school, known as the "philosophy of common sense." and from the criticism that scientific realism is a mere groundless assumption, and unreflective and untutored begging of the question, the lecturer said: The ground I take is that science itself is the demonstration of scientific realism, and that it is time for speculative philosophy to recognize this principle, to appreciate its tremendous force and to adopt it as its own foundation and point of departure. Until it shall do so, speculative philosophy will never become the creator of any universal human conviction, never mould the faith of mankind, never command the religious allegiance of the many, but remain what it is today, the closet amusement and intellectual luxury of the few. "But," it will be asked, "do you seriously mean to defend the exploded doctrine is exploded, and I also deny that it has ever been set forth in its true light. The realism of science is assuredly no invention of mine; and it can no more be exploded without exploding the whole fabric of science than that the foundation could be blown from beneath the Washington Monument without bringing the entire majestic column to the ground. For the last two centuries the most fashionable philosophy has played the part of a Japanese juggier or acrobat, and performed logical feats requiring no small agility and dexterity, yet not conducing in any marked degree to the advancement of civilization. Beginning with Descarter's famous "I think, therefore I am," that is, with the certainty of individual human consciousness as the one first fact and starting point in all speculation,—and, assuming, as a regulative principle of procedure, that nothing can be known except the contents of individual human consciousness, modern philosophy would, if it reasoned well, conclude that

(4) That, for philosophy, the sphere of human representation is identical with the sphere of being, no inference either to a noumenal object or a noumenal subject being permissible; that all the categories, even the very highest, are mere forms of relation within the actual content of human representation itself; and that theentire scope of philosophy, whether viewed as theory of knowledge or theory of being, is to investigatethese immanent relations of representations, and to exclude all hypothesis as to possible realities external to them.

Is this theory of phenomenism true? I consider it false, root and branch—false in teation to the opposite theory of noumenism, which is proved true by the existence of science is actual knowledge of a noumenal universe. I omit here all minor criticisms and rest my case on the single, but overwhelmingly decisive objection that phenomenism clams toget rid of noumena altogether, and ends by giving us nothing else.

After discussing and defending this proposition at length, the lecturer proceeded to enumerate the main propositions which constitute the theory of noumenism as follows:

phenomenon.

2. It is a noumenon because it exists in itself independent of yet knowable by human consciousness, and its knowableness or intelligible character consists in its relational

telligible character consists in its relational constitution.

3. It is a phenomenon because being apparent, it is not only knowable, but also known—in part, not in whole, and science is the knowledge of it.

4. There is in the universe an unknown, but no unknowable, because every phenomenon is, necessarily, a noumenon, and every noumenon is an actual or possible phenomenon.

noumenon is an actual or possible phenomenon.

5. There must be in the human mind a parceptive understanding by which the relational constitution of the universe per se has been aiready, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the universe per se, so far as they are presented to human consciousness. Consequently, the concept of experience must be so far enlarged as to include, not only the activity of the senses, but also the activity of the preceptive understanding (intellection, intellectant) perception, intellectual intuition—die intellectuelle Anschauung); and science is thereby shown to have haft a strictly experiential origin and to have been built up by means of that a posteriori knowledge of the intelligible world of which Kant merely assumed, without proving, the total impossibility.

This theory of noumenism is merely a logi-

means of that a posteriori knowledge of the intelligible world of which Kant merely assumed, without proving, the total impossibility.

This theory of noumenism is merely a logical development of the philosophical presuppositions, which I presented at the outset, a scientific realism. It has been worked out, both in general scope and special detail, far more than I can now even hint; but enough has been said to show that modern science contains, lying latent in its own empirical "scientific method," a whole philosophy, and that the stability of affi its results, as the "objective synthesis" of a universe, which is not the product of man, but the producer of man, must depend, in the last analysis, upon the soundness of that philosophy. What ever influence modern, science may be to-day exerting on the religious thought of mankind, and whatever influence it may hereafter exert, must proceed, not from the single sciences as such, but solely from the possible philosophies which men may imagine to underlie them; and the philosophical students of this nineteenth century must be blind, indeed, if they fail to see the incalculable importance of developing this necessary scientific philosophy according to true and just principles. The single sciences, as such, conduct to no universal philosophical conclusion; but the sciences as a whole, above all the universal scientific method which has produced them, constitute the only foundation on which the philosophy of the future can be reared. And what the philosophy of the future shall prove to be, that also will be its religion, if, as I believe to be profoundly true, human thought is the real architect of all things human.

What, then, must be the religious outcome of the philosophy logically presupposed by.

all things human.

What, then, must be the religious outcome of the philosophy logically presupposed by, or implied in, the universal method of science? The result of my own long thinking is the philosophy of noumenism. Conceiving the universe as noumenism conceives it, and as all modern science conceives it just so far as it comprehends its own and scientific methods, the mind is led irresistibly to momentous conclusions. The first of these conclusions is the identity of intelligence as such in all possible forms and degrees. The second conclusion is that no absolutely intelligible universe must be absolutely and infinitely intelligent. The third conclusion is that the universe of being is an infinite self-consciousness.

sciousness.

We have seen already that the relational condition objectively existent and immanent in the universe is necessarily, when closely considered, to be regarded as an absolutely perfect and infinite system of nature, and it now appears that this perfect system of nature is the mode in which the infinite self-conscious intellect thinks, objectifies and reals itself as an infinitely intelligible object. All this seems discouragingly abstract and lifeliess, but life and light appear as we go on, following the course of this objectified divine thought, with science still as our guide.

Gather together now the large elements of hat conception of the universe, which flows

that conception in the philosophy latens in scientific method.

1. Because the objectively real universe of being is, in some small measure, actually known by man, it must be self-existent, absolutely independent of all human representations, and infinitely intelligible in itself; that is, it must be noumenal because it is infinitely intelligible, it phenomenal.

that is, it must be noumenal because it is phenomenal.

2. Because it is infinitely intelligible, it must be likewise infinitely intelligent.

3. Because it is at the same time both infinitely intelligible and infinitely intelligent, it must be an infinite subject-object, or an infinite self-conscious intellect.

4. Because as object it is infinitely intelligible, it must as object possesses throughout an immanent relational constitution.

5. Because it possesses an infinitely intelligible relational constitution, it must be an absolutely perfect system.

6. Because it is an absolutely perfect system, it cannot be an infinite machine, which is a self repugnant conception, but must be an infinite organism, which alone meets the condition of infinite intelligibility.

7. Because it is an infinite organism, its life

1. The universe is both a noumenon and a phenomenon.

2. It is a noumenon because it exists in itself independent of, yet knowable by, human onsciousness, and its knowableness or inselligible character consists in its relational constitution.

3. It is a phenomenon because being apparent, it is not only knowable, but also known—in part, not in whole, and science is the knowledge of it.

4. There is in the universe an unknown, but no unknowable, because every phenomenon is an actual or possible phenomenon.

5. There must be in the human mind a parceptive understanding by which the relational constitution of the universe per se has been already, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the puriverse per se has been already, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the puriverse per se has been already, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the propositions of science; and infinite dynamism or will directed by the infinite self-conscious infinite life—in other, words, an infinite dynamism or will directed by the infinite self-conscious infinite life—in other, words, an infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite self-conscious infinite dynamism or will directed by the infinite dynamism or will directed by t

self.

Such appears to me to be the conception of the universe, which flows naturally by no forced process, from the philosophical presuppositions of the scientific method, and such, therefore, appears to me to be the idea of God, which is the legitimate outcome of modern science. In short, it is the scientific a posteriori proof of God's existence. The further question, whether this idea of God is pantheism, is a question of the proper definition of the word and of far less significance. A score of years ago, I named and proclaimed this essential foea as scientific theism, and I still judge that to be the most appropriate designation of it.

If monism is necessarily deemed pantheism, on the ground that pantheism must include all systems of thought which rest on the principle of one sole substance, then scientific theism must be conceded to be pantheism, for it certainly holds that the dualism which posits spirit and matter as two incomprehensibly related substances, alien to each other and mutually hostile by their essential nature, is a defective intellectual synthesis, and therefore, a philosophy greatly inferior to the monism which posits the unity of substance and unity of relational constitution in one organic universe, and which conceives God, the infinite subject, as thinking, objectifying, and eternally revealing himself in nature, the infinite object, as thinking, objectifying, and eternally revealing himself in nature, the infinite object, and the only form of the mechanical theory of evolution which does not faily contradict the mechanical concept. If, on the other hand, pantheism is the denial of all real personality, whether finite or infinite, then, most emphatically, scientific theism is not pantheism; but its absolute opposite. Teleology, say what one will, cannot be escaped by any device, but is admitted either openly or surreptitionsly, as the history of philosophy shows, yet teleology, conjoined with dualism, yields only the most awkward and artificial form of the mechanical theory—that of p

as he walks the paths of destiny by the clear and steady radiance it sheds, and lights up his soul in secret loyalty and adoration to him from whose infinite being all human knowledge is a shining ray.

A carriage road is to be made from Jerusalem to the ruins made at Jericho by the blast
of Joshus ram's horns. A small modern
village now stands near the ruins, which are
sunk 1,200 feet below the sea level in a well
watered, but dreadfully hot valley. A shrine
near the road is a monastery at the very cave
in which Elijab is said to have been fed by
the ravens. The monastery is literally hung,
on to the face of the precipice, and consists
of a series of cells and a hall supported on
vaulisy-through which lies the entrance. A
few Greek monks live like birds perched on
the edge of a nest in this singular abode, to
which a chapel pinnacle on a rock is attacked.

tached.

The public schools in Mendocino County, Cal., have been closed for several weeks so that the pupils might work at hop-picking, the principal industry in that count.

THE DRUIDS.

A Critico-Historical Sketch.

BY WM. EMMETTE COLEMAN.

PART II.

ered together and amplified, till a fabric has bee of such marveloes magnitude that it is startling on what slight foundation it rests, and how questions are not such as the startling on what slight foundation it rests, and how questions are such as the such son, Tree and Serpent Worship, 1868, JULIUS CASAR AND THE DRUIDS.

In our critical examination of the stories of the classical writers concerning the Druids, the famous passage in Casar, the fountain head of our supposed Bruidic knowledge, first merits attention, What dependence, it is asked, can be placed in the accuracy of Casar's statements concerning the laws, customs, and institutions of the Druids? The testimony of Max Mueller on this point will first be adduced. /There is a strange want of historical reality in the current conceptions about the Celtic inhabitants of the British Isles." says Mueller. "We can hardly blame a boy," continues he, "for banishing the ancient Bards and Druids from the scenes of real history, and assigning to them that dark and shadowy corner where the gods and heroes of Greece live peacefully together with the ghosts and fairles from the dream-land of our own Saxon forefathers. For even the little that is told in 'Little Arthur's History of England' about the ancient Britons and the Druids is extremely doubtful. Druids are never mentioned before Cassar. ... Casar was one of the first writers who knew of an ethnological distinction between Celticand Teutonic barbarians, and was may, therefore, trust him when he says that these Celtic priests and sages are hardly more trust-worthy than the account which an ordinary Indian officer at the present day might give us of the Buddhists worthip the Trinity, and that they take Buddhist worthip the Trinity, and that they take Buddha for the Son of God. Cassar most likely never conversed with a Druid, nor was he able to contfol, if he was able to understand, the statements made to him about the ancient priesthood, the religion and literature of Gaul. Besides? Casar himself tells us very little about the priests of Gaul and Britain; and the thriling accounts of the white robes and the golden sickies belong to Piny's 'Natural History,' by no means a safe authority in such matters. We must be satisfied, indeed, to know very little about the mode of life, the forms of worship, the religious Gotrines, or the mys

aging of aged men that he could not be a good pontiff who was ignorant of the civil law.

III. They who refused to obey the decrees of the Druids were interdicted the secrificas. Among the Romans such a prohibition involled the most atrocious guilt.

IV. There was a chief Druid, who had supreme authority. The Pontifex Maximus (Supreme Pontiff) was a well known dignity in Roman hierarchy.

V. On the decease of the chief Druid, the next in dignity succeeded; if there were equals, one was chosen by suffrage. The sacred College at Bome was filled by suffrage.

sacred College as both frage.

VI. The Druids were exempted from serving in war and from tarse. The Roma priesthood was free from military duties are city taxes.

VII. The Druids taught their disciples large number of verses. The Roman you'll constitute on Espina Page.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James Reported and Edited by E. Whipple.

LECTURE SEVENTH.

foral Status of the People.—The Home of Siloria.
The School of Science and of Laws Established
Siloria.—Closing observations on the Government as
Social Usages of the People of the Leat Continent.

[conclusion.]

The Patriarchal Order had ever inculcated a desire for useful knowledge in the minds of the people, as also the supreme importance of pure morals. Feelings of a gross passional nature were totally unknown in the land. Castness in sentiment and conduct was a spontaneity. Womanhood was reverenced. The supremacy of Intellect and moral sentiment in the conduct of the individual, was recognized universally. The social and moral obligations took precedence over individual selfishness. One All Wise and Overruling Power was believed in and reverenced. Subordinate delities were also recognized as ones sent on special missions to nations and to individuals. These personal detites formed councils and convocations for the execution of the decrees of the Universal Good. They were the "mighty angels" who occasionally appeared to the prophets, seers and patriarchs.

In each community there was concord. In

occasionally appeared to the prophets, seers and patriarchs.

In each community there was concord. In every family existed the spirit of unity, Moroever, every community and every family had some favorite angel or household god, to whom was built a shrine, where they repaired at frequent intervals to invoke the angel presence; to seek the guidance and protection of those who were sent by the Great Spirit to minister to the spiritual wants of earth's children. At every new meen they more especially sought the sympathy and believed they enjoyed the presence of angelic beings. They felt persuaded that their attendant gods were cognizant of all their actions, and hence they despised low, mean acts. Moreover, the priests and patriarchs always taught the supremacy of the social duties over self-seeking, the common good as paramount to individual interest; that individual happiness was best assured in those labors which augmented the happiness of the community. These sentiments were so blended with their selfhood and so constantly expressed in their acts, that they may be said to have been a truly noble and happy people.

While that part of the population, termed

were so blended with their selfhood and so constantly expressed in their acts, that they may be said to have been a truly noble and happy people.

While that part of the population, termed the "lower class," performed the major part of those labors incident to material sustainment, they were yet regarded by the patriarchs and nobles as children, and were hence treated with great kindness. Their labors were not suggestive of toil; nor did poverty or despair ever attend their lives. Physical comforts and amusements were so interpersed with their labors, that cheerfulness always beamed forth from their countenances. These people regarded the nobles with the love which a child has for its parents. To them they looked for counsel and direction. To them they felt indebted for the social advantages they enjoyed. They felt he public safety was assured so long as the direction of affairs was in their hands.

Bo for ages the feeling of hatred was unknown. No one coveted the condition of another. No one assumed airsof haughtiness and bride. Each fell into his proper place as by instinct, and filled it gladly. Each, likewise, rejoiced in the perfection of execution of others, for high performance in any department of industry or art, was halled as a public benefit in which each had his share. It will hence be understood why this people were governed without force. The social compact was on the basis of brotherhood, of justice, of universality. It sought not the aggrandizement of the rulers at the expense of the people. It never aimed to build up one class by pulling another down. It did not proceed upon the principle of antagonism of interests. It did not array men against each other, but united them in the bonds, of mutual interest and brotherhood. The needs of rach were recognized, and their lawful gratification guaranteed by the ruling class; so that fill found their interest identified with the state of things that existed. All were contented and balanced. Force was, therefore, entirely unnecessary.

cial usages of this people. You will under stand, therefore, why the populace was inter-

cial usages of this people. You will understand, therefore, why the populace was interested in the great and good Siloria. He was the wige mind who had framed the best among their laws; who had opened doors to forms of knowledge for which they hungered; who had remodeled their art; who had constructed a highway upon which the nation could now more to a glorious destination.

As previously remarked, Onanatta was not so large or magnificent during the voyager's life, as it became two or three hundred years subsequent to his time. The arts which he introduced gave rise to gigantic industries in the Parent City, by which its wealth and population were multiplied many times. Magnificent public buidings, parks and hanging gardens were planned and constructed Gorgeous Avenues were laid out and palatial homes were built. Some of these were commenced during Siloria's life, but the most magnificent were completed several hundred years later. Siloria was blest with a happy and useful old age, remaining with his people 107 years after his return from his voyages, being 227 years old when he departed from the physical life.

His three vessels were loaded with products from the various countries he had visited. From Mateland—Now America—he brought large quantities of gold; from the island countries, gold, silver and precious gems. But the most precious gems, But the most precious legacy which Siloria brought home to his nation—that which his countrymen esteemed of greatest consequence—was—his collection of minerale and specimens in Natural History. He made such important contributions to the science of mineralogy, that mining became one of the most important industries in the country. He also brought home a large quantity of seeds of grains, grasses, vegetables, fruits and flowers, many of them of species previously unknown in the home-land.

In due time the vessels were unloaded and the treasure removed to Onanatta. Buildings were erected to receive such specimens as were fitted to be placed on exhibition, and a great schoo

were erected to receive such specimens as were fitted to be pinced on exhibition, and a great school was established in which these and other home specimens served as lessonobjects.

The home of Siloria, which we partially described in the first lecture, was commenced soon after his return, together with many public buildings, all planned and projected by him. He did not adopt in full the architecture of any particular country, but selected the most perfect from different countries, added principles of his own, and blended all into a composite system.

Ere the thirty days had passed that were devoted to the reception of Siloria, and the celebration of that great event, the governors and high men of all the Provinces united in one great desire and determination to bring together the resources of art and wealth in the nation, to erect and dedicate to the uses of Siloria a grand Palace Home; giving to him, after his long life of exploration and travel in foreign lands, the privilege of devising the architectural plan of the proposed edifice.

In a great assembly it was unanimously agreed that 20,000 skilled workmen, together with the requisite material, should be placed at the voyager's disposal. But Siloria was private dwelling, but he conceived the nobeler purpose of establishing a school for the dissemination of higher social and ethical principles among his people.

Our nation had a more intimate knowledge of the arts and sciences at that time, than was possessed by the neighboring countries. But many valuable facts were obtained abroad. Our people were able to 60-ordinate these into permanent laws and institutions. So Siloria's school was designed more as a select and higher institution of learning, where prospective teacher+ and high public officers completed the discipline essential to their functions.

It therefore, devolved upon Siolantis, the ruling patriarch, of whom we have before spoken, to take the platform before the large assemblage. Here he clasped Siloria by the land and formally tendered him the

laws social customs, and the arts and sclences which were extant in our country in those remote ages. We wish to inspire you with the conviction that all that has been wrought out in the past for good is conserved for the uses of the future. The arts are not lost! the sciences are not lost; the social customs and just laws of the earth's Eden are not lost. The ideas and the ideal survive all physical mutations. Keys will be placed in the hands of chosen ones, and the precious caskets will be unlocked, one by one, until all the wealths are fittingly placed in the social and political edifice that is to be. laws, social customs, and the arts and sciences which were extant in our country in

"CHRISTIANITY AND SPIRITUALISM."

Address Delivered at Lake Pleasant Camp, August 12th, 1885, by J. CLEGG WRIGHT.

A CRITICISM BY REV. SAMUEL WATSON.

or of the Religio-Philosophical Jo I have read with interest the lecture giver by the control of J. C. Wright. While I en-dorse most of the address, I think he has mis represented Christianity as I understand the Christianity taught by its founder. I quote bla first navagraph. his first paragraph.

his first paragraph.

Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity. Both need a defaultion; in fact, are not we all to-day struggling to define an alequate vhilosophy for cirilization to rise upon? Is not Christianity, too, struggling for a definition upon which a titure cirilization can rise? The Christianity of the Endormation was not be Christianity of the Setormation was not be Christianity of the time of Constantine; nor was the Christianity of the time of Constantine that of the time of Jesus; nor that sendment which pervaded the religious mind anterior to the coming of the Christianera anything like the religious thought presented now. Christianity is a theological system, and as a system needs a defaultion.

era anything like the regions houser presents on w. Christianity is a theological system, and as a system needs a definition.

Webster defines "Christian" "to be a believer in the religion of Christ." "Relating to Christ or to his doltrines, precepts, and example." "Christianity, the system of doctrines and precepts taught by Christ."

Christianity as above defined does not have reference to "the time of Constantine," nor "the Christianity of 200 years ago," but to the fundamental principles of religion as taught by the Nazarene from his first sermon in the commencement of his ministry to his prayer for his murderers in his agony on the cross.

The lecturer is combatting a "Theological Christianity," "which has been taught as an affirmative divine revelation." He admits that "the Christianity of Jesus Christ is another thing," but the "Christianity of the church is the authoritative Christianity with which we have to deal." "It affirms the existence of a personal conscious, intelligent being outside of nature. Further, it affirms their God is sovereign, and the old Calvinistic Theology is the only logical theology we have."

I think the lecturer misrepresents the theology of the churche in the quotations! have

seed with their labor, that clearfulesses.

The proposition of the provision terms of the control of the proposed of the control of the provision of the proposed of the control of the provision of the provision of the proposed of the control of the provision of the proposed of the provision of the proposed of the pro

The religions of the past have been for the glorislation of the Gods. The religion of the future must be humanitarian. The church of the future must recognize what St. James says, "as the Body without the spirit is dead," so faith without works is dead also. The days of blind adherence to God dishonoring creeds, are well nigh numbered. The time is rapidly approaching when every theory, creed, or dogma, that will not stand the most rigid analysis of scientific demonstration, will have to go by the board. The age of faith is passing away—blind creduity cannot much longer control humanity. Demonstrative knowledge is the demand of this age. Law, eternal law, governs all things. Its violators must pay the penalty of the physical, mental, moral or spiritual law in this world or the next.

mental, moral or spiritual law in this world or the next.

These are the teachings of good spirits, and are the same as those inculcated by the founder of primitive Christianity. I do not attempt a defense of the numerous creeds of the over three hundred seets, claiming to be Christians; but I do assert, and the facts prove it, that Jesus taught the fundamental principles of Spiritualism as I have been learning it for about thirty years. Mr. Wright says, "When Christianity admits that nature is governed by law, the head of God is cut off at once." I'vnoy of no intelligent minister who questions that all things are governed by law. They say publicly, God is law, governing all worlds by his omnipotent power. One more quotation from this lecture and I am done:

"What is modern Spiritualism? It's a science, and as such appeals to natural facts, at the does not pre-suppose the existence of God. Modern Spiritualism has nothing to do with that question as yet. That question is for the future."

It seems to me that looks very much like atheism, though it professes to come from

the future."

It seems to me that looks very much like atheism, though it professes to come from the Spirit-world. I have never received such teaching from the other side, and yet I think it very probable that there are atheists over there as well as here. I have neither time not inclination to enter into a discussion of that profound subject, but will close with a simple quotation from a good old book and from a writer, whom our invisible friend refers to, thus:

imple quoision from a good old book and from a writer, whom our invisible friend refers to, thus:

"When was there a jddge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the impingement of David's inspiration, as it were, in those grand old psalms. They were beautiful to me, to my soul darkened by atheism. I thought there was something grand in the poetry of the Jewish harp."

David says: "The heavens adore the glory of God and the firmament showeth his handy work." I hope our friend will ultimately progress out of his "darkened atheism" to the light and liberty of knowing that there is an eternal, almighty, omniscient, omnipresent being called God, the upholder of universal existences.

Memphis, Tenn.

SAMUEL WATSON.

WHAT OF ITT

iome Comments upon the Work of the British Society for Psychical Research and a Comparison of its posi-tion with that of the American Society: Together with apt Emmeric as to Psychical Phenomena and the Methods Pursued in their Investigation.

currences among students in physical sclenocytes with proven thing of slow growth. It is only a gle more as to Prephest Penances and the Methods Penance in their Insections and the Methods Penance in their Insections and the Methods Penance in their Insection for the Control of the Inthin Society for Psychical University in the Objects in 1996 has been grown and the Methods Penance and the Psychiatry Control in this country, having its headquarters in Boston. The American bety for Psychical Psychiatry and the Psych

under notice. If the earth is to be welghed, or the distant orbs which constitute the solar system are to be measured, or if the exact distance of the san from our little planet is to be accertained, the right methods of work are known, and organized effort would be better than individual effort, as verifying the exactness, and facilitating the results. But, when psychological phenomena come under investigation, the explorer is in a new field: the is beyond the realm of physics; and telescopes, spectroscopes, microscopes, afford him no aid. The balances and reagen's of the chemist, the hammers and picks of the geologist, the sextants and compass of the engineer, are of no service in the field. It must be studied by individuals, in no captious, intolerant spirit, but with a desire to learn the facts, however they may be brought under observation.

A party of gentlemen fresh from college laboratories and the lecture-rooms of universities, who are permitted to rush into the parlors of courteous and cultivated citizens, laden with wires and magnets and ropes and chemical agents, for the avowed purpose of investigating some extraordinary phenomenon which appears, perhaps, to be connected with a timid, shrinking girl, a member of the family,—these gentlemen will go away greatly disappointed, and the family will be among that it is compacted in group of charlatans and cheats.

There exists greatly mistaken notions, among many men of scientific reputations, regarding the nature of the most extraordinary nature occur daily in hundred, any thousands. under notice. If the earth is to be weighed, or the distant orbs which constitute the solar

under which these can be satisfactorily observed.

Phenomena of the most extraordinary nature occur daily in hundreds, may thousands,
of families of the highest respectability and
social-standing in this country; but these
proceedings are beyond the knowledge or
reach of any society for psychical research
acting as a body under the usual conditions.
There have been too frequent instances of
rudeness, not to say insuit, committed, to
lead heads of families or respectable individunls to open their doors to a company of
"investigators," however desirous they may
be to learn the cause and nature of the occult
proceedings.

"investigators," however desirous they may be to learn the cause and nature of the occuli proceedings.

The "bad odor" which unfortunately is connected with the class of phenomena under consideration is a serious bar to any investigations which may be attempted.

Like all new discoveries in the physical or psychical world, empiries, charlatans, and cheats have eagerly selzed upon the strange manifestations, with the view to deceive honest people, obtain notoriety, or "turn a penny." A knowledge of this leads intelligent and cultivated people who are brought into unwilling contact with the phenomena, to desire to hide them from the knowledge of others. It is only, the few in whom they can confide who learn any thing of occurrences which, if fairly and attentively studied by men of scientific attainments, would open their eyes to the reality of phenomena which they haw regarded as "impossible."

A belief in the genuineness of these occurrences among students in physical science with prove a thing of slow growth. It is only through individual observation under accidental and unusual opportupities for study that a thoughtful, cultivated mind is led to yield to facts which cannot be thrust aside, or explained upon any laws now understood in the schools. — Popular Science News, Boston.

in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of unclain power, experiments in thought-transference, and manifestations of supernormal mental active transference, and manifestations of supernormal mental active transference, and manifestations of supernormal mental active wholly on the The value of this column will deplend wholly on the must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily co-curring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the secounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

YOUR MISSION.

If you can not see the occan
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boat away.

If you are too weak to journey Up the mountain steep and high, You may stand within the walley While the multitudes go by: You can chant in happy measure As they slowly pass along; Though they may forget the singer They will not forget the song.

They will not forget the song.

If you can not in the harvest
Gather up the richest sheaves,
Many a grain both ripe and golden
Will the careless reapers leave;
Go and glean among the brisrs
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you can not in the conflict
Prove yourself a soldier true,
It, where fire and work are thickest,
There's no work for you to do,
When the battle-field is silent
-You can go with careful tread,
You can cover up the dead.
Do not then, stand fdly waiting

Do not then, stand idly waiting
For some greater work to do,
Fortune is a lazy goddes,
She will in ever come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it everywhere.
—Ellen H. Gates.

Having been asked by a correspondent about the influence of woman in literature. I have taken some pains to find just the percentage of women writers in our leading magazines. It is probably less on the staff of newspapers, though many are indirectly connected as correspondents, etc. That the influence is altogether wholesome we can not doubt, after looking over the literature preceding this century. Even Shakespeare must be expurgated, before fit for family reading. It seems that the groportion of contributors (feminine) to misculine is less than one to four, in our leading magazines. T. W. Higginson says on this subject, concerning the best writers:

nour, in our seading magazines. T. W. Higginson says on this subject, concerning the best writers:

"These have as secure a hold upon the magazines as if they were men; it is only that there are not so many of them. The reason for this is to be found mainly in the causes already named; a less constant pecuniary pressure, the preoccupation of home life, and the fact that until recently the educational advantages of women have been less. Even now the more highly educated women are steadily drafted into the work of teaching their backward sisters. And when we construe education itself in a wider sense, it is evident that many men upon the above list have been just as essentially trained in literature at the printer's desk, or in the editorial chair, or by studious years in foreign life, as if they had passed through one of our very inadequately equipped colleges. All this kind of collateral training is very much less common among women. And, in conclusion, though the proportion of women writers is perhaps smaller than one would expect in our magazines, it would have been far smaller twenty-five years ago, and the prospect is that the next quarter of a century will see a much greater advance. The North American Review had reached its twenty-seventh volume when the first woman, Mrs. Griffiths, was admitted therein as a prose writer on the safe subject of bees."

He continues:
"Our own beloved Whittier thus recognizes the work of two Western girls in literature, philanthropy and journalism—Allee and Phobe Cary:
"Who from the farmfield singing came, The song woes echo now is fame,

"Who from the farmfield singing came, The song whose echo now is fame, And to the great false city took The bonest hearts of Clovernook, And made their home beside the sea The trysting-place of liberty."

And made their home beside the sea

The trysting-place of liberty."

"Her eminent eulogist said of Madame
Swetchine: 'She belonged to the great minds
of her age. At a time of intellectual dependence, when parties bore every thing in their
train, she made no allegiance and submitted
to no attraction; she isolated every question
from the noise which surrounded her and
placed it in the silence of eternity."

"Who does not recognize the need of an
army of women who with but their pens and
their eloquence (born of earnestness) shall,
like Lydia Maria Child of America, Madame
de Stael of France, and Harriet Martineau of
England, nobly espouse the sacred cause of
human rights, and enlist for life under the
glorious banner of the golden rule?

"Was it not our own Emerson who wyote,
'It required a generation of quitured, brilliant women to render the salon of Madame
Swetchine or of Madame de Stael possible;
and we should not ignore the fact that we
must arrive at an aimost ideal civilization
before we secure the ideal journal. There
must be great deeds to chronicle 'the royal
deeds that make great destinies for multitudes."

Elsewhere Mr. Higginson says:

"What is the explanation? It lies, to my

deeds that make great destinies for multitudes."

Elsewhere Mr. Higginson says:

"What is the explanation? It lies, to my
thinking, in two or three very obvious facts
which affect the contribution of women to all
higher arts. One is the circumstance that women are less driven than men by the immediate stimulus of pecuniary necessity. Another
is that marriage and parentage, which only
drive men to renewed labors for external
support, withdraw many, women from such
labors during the prime of their lives. Still
another is that the small facilities for higher
education among women have greatly hampered them in past years, and even to the
present day, although these obstacles are
now rapidly being removed.

"The amount of really first class journal-

present day, although these obstacles are now rapidly being removed.

"The amount of really first class journalistic work that is done in this city by women," writes a reader of The Graphic, "would be marvellons to the uninitiated. Not least among the first, best gifts to a professional man is an intellectually clever wife, tractile and helpful, capable of reviswing a book or producing a leader on occasion, while hedrives his interests apace or steers totteringly between the monogyllable Scylla and Charybdia of 'ayee' and 'noes' of clamoring constituents or wrangling interests, and if, Asmodeus-like, we could unroof the metropolis, we should nightly see pens driven for pay by feminine and jewelled fingers. Outside this army of generous 'helpers' there is a goodly 'mob' of women 'who write with ease,' whose trenchant pens probe frand by that inductive reasoning for which the meditative organization of a thinking woman's mind is peculiarly flitted. Lucky, to the conteary notwithstand.

ing, there are women who see truth as truth. Whe reas of those who see and pursue their idea of truth' there are myriads. While of men who daily attain prominence and preferment, how many there are who can only claim to have heard of her afar off."

REFORM IN JOURNALISM.

Under this title Mrs. E. B. Harbert gave an essay to the last Woman's Congress, containing many excellent thoughts. Among other things, she quotes:

essay to the last Woman's Congress, containing many excellent thoughts. Among other things, she quotes:

"Lamartine's beautiful tribute to the women of Europe. At the close of an eloquent chapter he says: 'Krom Pericles and Socrates at Aspasia's, from Michael Angelo and Raphizel at Vittoria Colonne's, from Ariosto and Tasso at Elenore d'Este's, from Petrarch at Laura de Sade's, from Bossuet and Racine at the Hotel Ramboulet, from Chateaubriand at Madame Recamier's everywher's it is from the fireside of a lettered, political, enthusiastic woman that an age is lighted up or an eloquence breaks forth. Always a woman as the nurse of genius at the crafte of literature?"

"Her biographer says: Women are not balf grateful enough to Madame de Stael for the honor she conferred upon her sex by taking up the noble side of every question, armed only with her pen and her eloquence, never once calculating what the consequences would be. As time goes on and details sink into insignificance, she will rise as the grand central figure who withstood Bonaparte at the head of six thousand men, with all Europe at his back:"

the head of six thousand men, with all Europe at his back."

"Our criticism is that to-day crime, disease and immorality receive more prompt recognition than philanthropy, health and integrity. We insist that the head-lines shall not always be devoted to crime, slander, wretchedness, wee, ruin, floods, famine, fires, earthquakes, railroad horrors, prize-flights, boiler explosions, suicides, murders, jealous husbands and kerosene, but occasionally some allusion to the 'pleasanter phases of life be allowed. If the time has not yet arrived when the details of crime can be relegated to an "official record," as it seems they should be, let us at least maintain a roil of honor, whereon brave deeds and unselfish service shall receive recognition, and sometimes in lieu of the desecration of the morning air by the rasping, discordant voices of defranded child-hood shouting. 'All about the execution,' The double murder,' etc.; occasionally the key-note of the day shall be struck by a cheery chorus exclaiming. 'All about the heroism of the brave engineer,' Generous donation to the kindergarten,' or 'Flower mission fund,' etc., etc.

"Do we as women realize what a burden of sorrow our children must bear who read the daily papers, containing as they do a record of the world's crime and suffering, with such slight recognition of integrity and happiness?

"Journalistic reform should obtain to the extent that the requisites of a member of the reportorial: staff should be accuracy, sufficient absence of imagination, and sufficient courage to refrain from descriptions of circumstances that never had, might, could, would or should happen; good eyes, good ears and will toward man and woman."

WHAT WILL COME.

The brave journal, life the Religio-Philo-

WHAT WILL COME.

WHAT WILL COME.

The brave journal, like the RELIGIO-PHILOSOPHICAL JOURNAL, will lead public opinion,
instead of following. It will boldly attack
wrong, however popular it may be, and assert the truth however unpalatable. It will
not pander to error or fraud; it will expose
hypocrisy and viliainy although powerful.
Of course it will meet with opprobrium and
falsehood. And in the struggle-for a higher
standard of living, for purity, integrity, loyalty to truth and honor, woman must do hir
part in journalism. It is eminently her work.
The womanly soul must lead on to a purer
and better literary influence.

Magazines for October, not before Men-

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The frontisplece
of this issue is from a drawing by J. R. Wells,
and is followed by a poem. The Interpreter,
by Algernon Charles Swinburne. London
Commons, illustrated, by Robert Hunter, is
good, also Decayed Seaports. The two continued attieles are: The Incomplete Angler
and Aunt Rachel. Singing and Loving is a
suggestive poem. The Adventures on the
Equator is chiefly made up of extracts from
the unpublished Diaries and Letters of the
late Frank Hatton, who at the age of twentytwo had made a name in Europe for his scientific abilities, and who fearlessly explored
the unknown regions of Borneo.

THE CENTURY MAGAZINE. (The Century Co.,

the unknown regions of Borneo.

THECENTURE MAGAZINE. (The Century Co., New York.) The space generally given to the War Series in this namber is devoted to articles on General Grant, by intimate friends, and comrades. Riverside Park is the subject of an-lijustrated paper, Lieut. Schwatka coffeindes his articles on his explorations in Alaske. The Haunts of American Artists, and Tuscan Cities, are interesting and profusely Histrated. A Study in Independent Journalism describes the career of the late Samuel Bowles, and his portrait adorns the frontispiece. Other articles age: The Canada Pacific Railway; Zweibak and Bostonians. Several poems with Topics of the month and Bric-a Brac add variety.

THE PHERNOLOGICAL MAGAZINE. (Fowler

THE PHENNOLOGICAL MAGAZINE. (Fowler & Wells Co., New York.) Contents: Michel Eugene Chevreul; Baby-Faces; Johnson and Boswell on Liberty; Samuel Irensus Prims, D. D.; Liberty overmuch; The Scenery of the Canyons; Bigns of Health and Debility; Notes. Items, Erc.

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield. Minn.) Contents: The Comet of 1866 and the Meteors of November 14; Longitude by Moon Culminations; Photographing the Solar Corona by a new Method; Observations on the Aurora Borealis; Editorial Notes, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: John Bellamy's Bible; Religion and Morality; Hans Nilsen Hange, the Lay Preacher: Rev. Oliver Stearns, D. D.; Shakspere's Ethics; The great steps in Worship; Editor's Note Book and Book Reviews.

DIO LEWIS' NUGGETS. (The Dio Lewis Publishing Co., New York.) Short articles on various subjects pertaining to health and long life, fill the pages of the October number of this monthly.

life, fill the pages of the October number of this monthly,

THE HOMILETIC REVIEW. (Funk & Wagnalis, New York.) The October number is one of unusual interest. The various departments furnish good reading in great variety.

THE LUBEARY MAGAZENE. (John B. Alden New York.) Articles from some of the best monthlies, mostly foreign, are found in this issue.

THE SEASON. (The International News Co., New York.) This monthly contains the latest Paris fashions and the most elegant designs in Fancy work of all kinds.

Baryhood. (18 Spruce Street, New York City.) The articles in this mouthly are devot-ed to the care of infants and young children, and the publishers aim to present current news and information from every available

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles; Apswers to Questions; Topics of the Month; Studies in Hygiene for Women.

Month; Studies in Figure 10 Works and St. Louis ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: John Bagnold Burgess; Prescience; Stonebrook; Glimpses of Laredo; Only a Memory; Literary Topies, Etc.

NOTES AND QUERIES. (Manchester, N. H.)
Answers to questions in all departments of literature are to be found in this monthly.

THE PANSY. (D. Lothrop & Co., Boston.)
Pretty stories and litustrations are found in this number.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the HKLIGIO-PHILO-SOPHICAL JOURSAL.]

SOPRICAL JOURNAL.

THE RECORD OF A MINISTERING ANGEL. By Mrs. Mary J. Clark. Chicago and New York: Belford, Clarke & Co. Price, \$1.00.

Those who have read the "Little Pilgrim." by Mrs. Oilphant, and which is, indeed, a fascinating narrative embracing many spiritual ideas, will find the interest therein awakened.not in the least weakened by turning to "The Record of a Ministering Angel" by Mrs. Clark. Though Mrs. Clark introduces more characters into her charming narrative han Mrs. Oilphant does into hers, the part of each is well sustained, and the interest-in the work does not thus, after reading the introductory chapter. Throughout the whole book there is a vein of grand spiritual fruths that can not fall to have a beneficial influence, and we congratulate the author on the success of her first literary effort.

MANUAL, OF CO-OPERATION. By George Jacob Holyoaks, New York: John B. Alden. Price, cloth 30-Cents. Paper cover 10 cents.

In this volume Mr. George Jacob Holyoaks, Rev. R. Heber Newton, D.D., and the American Sociologie Society have co-operated to produce an indispensable manual for all who are interested, practically or theoretically, in solving the greatest of all social and economic problems—the true relations between labor and capital, the bettering of the condition of the industrious and deserving.

New Books Received.

THE NAZĀRINE AND OTHER RHYMES for the Thoughtful and Hopeful. By. T. D. Curtis. Syra-cuse, N. Y.: Farmer and Dairyman Print.

LIFE ETERNAL. By Alexander Wilder.

Living Shakespeares,

Some Curious Resemblances.

There is a tradition that John Shakespeare, the father of the immortal William; had "trother who was a respectable recomo, and resided in Gloucestershire. A gentleman of literary eminence once asserted that he the Gloucestershire yeoman, by the resemblance of the contour of their heads of John Shakespeare in the church of Stratford-on-Avon. His power or ability to do so was disputed, and he rolunteered to put it to a practical test. This happened more than fifty years ago. The gentleman heard that there were several boys by the name of Shakespeare or Shakespear who went to the Heart of the test of the name of Shakespear who went to the Heart yeathems. "You have several boys by the name of Shakespear who went to the Heart yeathems," "I have heard," said the Hearty gestleman, "you have several boys" it. I have, kir." "They are children of parents who resides in the neighborhood." I have heard, "I have heard, "I have hear pelled affirmatively. "They are of various ages and belong to different families or yeardown ages and belong to different families or yeardown ages and belong to different families or precision the same name?" "They are sir," "I have heard, who was a supposed to be descended from the nucle of the same name?" "They do, sir." "Now," said the gentleman, "these children have the traditional reputation of being the descended from the nucle of the great dramatist, who lived somewhere in Jihs immediate neighborhood. I have a theory, or an injuring the shade of the head and the face, I can select every boy in your school (numerous as it a) who was a supposed to be descended from the nucle of the great dramatist, who lived somewhere in Jihs immediate neighborhood. I have a theory, or an injuring the shade of the head and the face, I can select every boy in your school (numerous as it a) who was the shade of the head and the face, I can select every boy in your school (numerous as it a) the centure of the shade of the head and the face, I can select every boy in your school (numerous as it a) to be desk, a

The Union Pharmaccutique says that an eminent chemist prepared with great care a mixture of manganese, permanganate of potash, and oxalic acid, only to find that the mixture exploded a few minutes afterward in the patients; pocket. It also gives an indeance of a tooth powder composed of cacheu and shlorate of potash exploding in the mouth of a per-son engaged in brushing his teeth.



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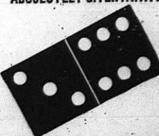
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tions of correspondents.

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CHICAGO, ILL., Saturday, October 17, 1885.

"MATERIALIZATION."

Spiritualists as a body are a perplexing conundrum to non-spiritualist observers. There is only one plank on which they can agree to stand as a unit, to wit: The continuity of life and the ability of spirits to 're turn and manifest. The moment the limits of this ground are reached the soltd front is broken into innumerable bodies, varying in size, character, temperament and intelligence. That spirit phenomena are of daily occurrence they all agree, but when it comes to evidence in specific cases, radical differenassert themselves. In the nature of things this must be so, and those who deplore such division and hope for harmony, fall to comprehend human nature. The marvellous has a blinding fascination for some. Reason must incontinently abdicate when it restricts or represses their craving for sensuous satisfaction.

The phenomenon called, for convenience, materialization, has been most prolific in engendering bad blood, demoralizing the weak and superstitions, and misleading weak and superstitions, and misleadir uncritical and untrained observers. Tho who have become enamoured of this phase of Spiritualism and followed it persistently have, almost without exception, gradually deteriorated in all the qualities which make men useful in this world or fitted to enter the next.

The editor of the Journal is charged with being a disbeliever in so-called materializa-tion. Nothing can be falser than this charge We entertain no a priori objections or prejudices in the matter. Indeed, we thoroughly believe that apparitions resembling in ap-pearance persons once residents of earth may ed at times, either with or without the agency of a medium or psychic. We have seen such materialized forms under circum stances admiting of no objection on scientific We are fortified in this knowledge by the carefully conducted experiments of competent investigators both in this country and Europe. Neither do we purpose to fix the limit, beyond which this manifestation of spirit power cannot be further perfected But the real gravamen of our sinning is that we decline swift credence to reports of this senon which abound as freely as grass hoppers in Kansas or musquitoes in Jersey.

Again, another unpardonable sin on our rt is that we steadily decline to aid or abet mediums in obtaining the confidence and patronage of the public until they have de-monstrated their claims to mediumship. And we never hesitate to publicly expose a medium or pseudo-medium when caught in deception. Nor do we seek to screen the offender by any of the various subterfuges sorted to by those who for one reason or another believe it good policy to throw sand in the eyes of the public. We do not think Spiritualism is to be buttressed with sand.

We believe that the physical phenomena of Spiritualism must be judged by the physical senses; that they must occur in such a manner as to permit the untramelled exerore of those senses, and with cise of two or m conditions rendering, any other than the psychical hypothesis impo sible; and under tances that the moral character f the medium or psychic cuts no figure. We epeat and emphasize the language of Prof. brookes when treating of this subject: at not mix up the

of mix up the egact and the inexact. The occuracy must be Absolute." s constantly quoted, and with use affirming the reality of the phenomena; but the Journat's opponents fail to quote him in those passages where his assertions invalidate their own loose, happy-go-incky manner of observation. "No observations," continues Crookes, "are of much use to the student of science (or to any one

else, he might have added—ED.] unless they are truthful (accurate) and made under test

In this last statement of the distinguished cientist rests our reason for declining space in the JOURNAL to most reports of material-izing scances. This attitude has caused us to be misunderstood by many well-meaning Spiritualists, and heartly hated by uncon cionable charlatans of both sexes.

We have published from time to time well authenticated exposures and defended honest exposers, and thereby driven tricksters into desperate rage. To one who has the interest of the truth so fully at heart that it sways his every act, the antagonism of tricky mediums and pseudo-mediums is a source of increased self-respect. But the coolness, the suspicion, the misunderstanding, and in many case blind, unreasoning opposition of really well-meaning people, is a constant source of discouragement and sorrow. Only that we are sustained by a host of loyal friends, visible and invisible, and can see that in good time, gaining headway little by little, we shall reach the desired goal of eternal Truth, and that with us will be many who now loo skance at our work, only for this, we should long since have felt our duty done.

Rev. Lyman Abbott at Cornell University -The Prayer of Positivism

At the Cornell University, Ithaca, N. Y. clergymen of different denominations are invited to preach, provision being made that purpose by a fund donated by a wealthy gentleman. From Unitarian Robert Collyer to the evangelical doctor of divinity able preachers have been heard there. A special dispatch to the New York Tribune of Sept. 28th, gives a report of the services, Sunday, Sept. 27th, as follows:

28th, gives a report of the services, Sunday, Sept. 27th, as follows:

"The Rev. Dr. Lyman Abbott, of New York, Editor of The Christian Union, delivered the opening sermon of the fail term to-day before the faculty and students of Cornell University. Sage Chapel was elaborately decorated with begonias and other flowers from the University conservatory. The weather was delightful and the attendance at the services large. Ex-President Mahas and a number of visitors were among the audience. Dr. Abbott's morning sermon was from the text, John vi. 68: "To whom shall we go?" "In this age," said the speaker, "when we are asked to surreader Christianlity because it is inconsistent with modern thought, we may rightly ask what skepticism has to give us in return. I propose to answer that question and describe 'the belief of the unbelievers'. The foundation of modern skepticism is that we know only what the senses tell us. Starting from this foundation modern skepticism searches the universe and brings back as its report either that there is probably an intelligent mind not perfect in wisdom, power and love—that is searches the body and brings back report that it can find no soul, and that what we call thought and feeling are only products of the brain. But if there is nothing to live after the body dies; no great lawe of right and wrong; no longity and machines cannot do right and wrong; no longity eness of sins for there is no immortal future, for there is nothing to live after the body dies; no great lawe of right and wrong; no longity eness of sins for there is no immortal future, for there is nothing to live after the body dies; no great lawe of right and wrong; no longity eness of sins for there is no immortal future, for there is nothing to live after the body dies; no great lawe of right and wrong; no longity them. In abort, on worship, reverence, love or religion.

The speaker illustrated these points by quotations from John Stuart Mill, Herbert Speace, Predeferk Harrison, David Hume, Professor Fuxley and George

Christianity, in Dr. Abbott's mind, is doubtless Christ as the superhuman and super-natural savior, the Bible as the inspired book and the theological "scheme of salvation somewhat toned down yet not denied. He gives the form of skepticism which he de-scribes as the only substitute for this Christianity, the only "modern thought" which can fill the place of the old theology. Can he be ignorant of the broader scope and varied aspects of thought in our day? How can a clergyman and editor of large experience ig nore all save one phase of the opinions held by many of our best thinkers and best men and women? Has he never heard of Theodore Dean Stanley said that Parker had exerted more influence in religious thought in this country than any other man. He did not accept Dr. Abbott's Christianity, held the Bible as a human book, Jesus as an elder brother, reason and conscience as above all ontward authority, and yet had no unity with agnosticism or materialism, but affirmed great spiritual truths and went back to a spiritual genesis of things. Has knowledge of Ralph Waldo Emerson, the Spiritual philosopher of Concord, whose books are in the libraries of great thinkers the world over, never reach ed Dr. Abbott? Transcending the theology which the New York clergyman upholds as Christian, all of Emerson's intuitive convictions, all of his rich utterances, were oppoto the dim uncertainties of agnosticism, and he saw nature as a wondrous manifestation of spiritual power and presence and man as mmortal spirit served while on earth by a visible bodily organization. Other great names, representative of modern thought, yet not in unity with agnosticism, might be brought up, and the hosts who follow in their lead in every land might be set in array-all ignored in this discourse!

Last, yet not least, has Dr. Abbott never heard of Spiritualism, with its millions of believers and its eminent advocates in every land? It is full time that men like him be gin to see that nothing else can so stay the chill tides of materialism and so drive away the fogs of agnosticism as the facts of spirit-presence and of man's interior faculties, and presence and of man's interior faculties, and the spiritual philosophy and natural religion to which they open the way. Standing before an audience of intelligent young men and women and surrounded by ripe scholars of mature years he seeks to hold them within his Christian enclosure by telling them that all beyond is agnosticism and positivism. It is true Delem is spoken of as a possible alter-

native, but not as a matter of great moment. The main point of the effort is, "Dear friends, be Christians of the accepted type or you will be materialistic agnostics." No recognition of the power and growth of the great spiritu-al movement, with its sublimely beautiful facts awakening thought in every land, and banishing materialism! Professing to tell what modern' thought is, yet leaving out of sight and mind this powerful and growing element! Of one thing we may be sure. If this clergyman is blind himself he is not a leader of the blind," for scores of his hearers see and know more of Spiritualism than be seems to, and are not always silent as to what they do know. So the truth gains and

Moral Defections Among Church Members

During the last year we have scanned the daily papers of this city carefully, and have not noticed a single statement therein that in any manner impugned the character of any prominent Spiritualist lecturer; nor has anything been published to indicate that Spiritualists, as a class, are not the most moral and orderly people in the world. We regret to say, however, that scarcely a week es that our daily papers do not chronicle the licentions or immoral acts of some min ister or leading church member. The Chicago Tribune of October 2nd, give

an account of the erratic conduct of a "young man, handsome, talented, of fine social qualities"-the Rev. Samuel Magee, of Chester Ill. It appears from the account given that he had formerly been a minister in the "Old Light" Covenanter Church, but, failing to agree with their creeds, fip had been expelled. He then connected himself with the Old School Presbyterian Church at Chester. He made many friends among the people there, but was cursed by the love of drink. The first intimation of it was at the time of the Grant memorial services, when he failed to make his appearance. He said he was sick but the truth was, he was drunk. The story out the truth was, no was truth. In story of his illness was believed by his people, and created but little talk. Friday morning, the 25th uit., another spree was reported, and his conduct was such as could not admit of shield or excuse. The drinking began Thursday afternoon, at which time he went to the door of one of the saloons and, calling the pro prietor, procured a bottle of brandy. No questions were asked, as the gentleman sober, and the presumption was that it was wanted for a medicinal purpose. The next seen of him was about eleven o'clock that night, when he approached a party of young men returning from the opera-house, show-ing by his conduct and carriage that he was intoxicated. Some time after this he repaired to the residence of one of the saloon-keepers and arousing him he begged and even prayed for liquor, but he was refused. He then marched boldly into a galoon near the court house and called up all hands to take a drink, an honor so seldom accorded by one of his cloth that none refused. Next day he went under the hill, drank in the saloons and had at least one altercation which near ly resulted in a fight, but was finally preváiled upon by a friend to get off the streets. In the meantime a meeting of the Elders of the church was hurriedly assembled, the case acted on, and his resignation asked for. His case will be sent to the presbytery.

Another case comes from Lawrence, Kansas John' Wesley Black, a prominent Sunday school superintendent there, was lately sen-tenced to the penitentiary for forty-two years for seducing eleven girls whose ages ranged from eleven to thirteen years. He was considered one of the pillars of the church. Hundreds of other cases of rank moral defection might be enumerated, but we don't wish to nauseate our readers on this subject, which we refer to with as much sorrow and regret as we would if relating the outrageous con-

duct of leading Spiritualists. While cases of licentiousness are exceedingly frequent in the churches, "rows" there-in are much more numerous, and while they are to be deeply deplored, they often assume the form of a "merry war," and outsiders are inclined to view them with much merri-ment. The New York World of Sept. 29th, gives an account of a disturbance that oc-S. I. It appears from the account given that the regular religious exercises were varied by such events as one deacon boring auger-holes in the bottom of the baptistery so as to let the water out and prevent a baptism while other church members rushed out into the road, drew off their coats and squared their fists in front of one another, while a throng looked on and hooted at the partici-

The trouble arose from a division of the congregation over the question as to whether or not the Rev. Mr. Bott should be retained h. At t service Sunday, John Turner, one of the tru tees, arose before the sermon and said that he desired to have a meeting of the church in the evening. The paster put a motion to ch a meeting should be held, and the church voted it down. Then Deacon Turner said that the meeting should be held, and that none but full members of the church would be admitted.

Some few minutes afterwards Pastor Bott announced a baptismal service in the evening. Deacon Turner arose in his seat and emphatically declared that the service should not be. The congregation snickered. The deacon and his colleagues were in the minor-ity of those present, as they were all along in the fight, which has now lasted for two

At the evening service the pastor began the

baptizing. Joseph Romer, sixty years old After the candidates were arrayed in the bap tismal garments Sexton John Harvey went to the well outside of the church to turn the water into the baptistery. A yell and a splash followed. Sexton Harvey was found in the well. He could not tell whether or not some of the opposition had maliciously pushed him e one put's ladder down the well for him to climb out, but the ladder fell on his head and he was hardly able to crawl out. No one could tell whether or not the enemy did it.

After the sexton had been fished up the tank could not be filled with water. There was a light beneath the baptistery. Some one peered under and saw two persons, one on his hands and knees holding a lamp, and the other on his back working an augur, with which he was boring holes in the bottom of the tank through which the water soon poured. A cry was raised and the whole congregation rushed out. The throng out-side set up a shout:

"Who stole the water?"

" Who bored the holes?" It was discovered that William Morris, had ored the holes while Gilbert Barteux held

the lamp.

George Simonson, a friend of the pastor met Deacon Turner while the disturbance was at its height and accused him of causing the mischief. Simonson threatened that he would whip Turner only the latter was too old. Capt. B. H Warford, a prominent citizen, tossed his coat on the fence and declar ed that he would see that old Deacon Turner should have a defender. While the melee was greatest Pastor Bott began to sing, "There is a Fountain Filled with Blood." Then the service was resumed. After the service was over Pastor Bett sarcastically re-marked: "If Jesus Christ were to come to this pulpit I believe that some of these people would crucify and kill him."

The First Spiritual Temple of Boston,

The Boston Herald represents the occasion of the dedication of the First Spiritual Temple at Boston on the 27th ult., as a red letter day for the Spiritualists. It sets forth that hundreds of Spiritualists as well as swarms of strangers, wended their way to the Temple as early as six o'clock, P. M., and before 6:30 every available seat was occupied, the aisles were filled with chairs, the walls lined with people standing shoulder to shoulder onomizing every inch of space, the galleries almost overflowing with spectators, many of whom found perches on the rail, while the overhanging galleries threw a deep shadow upon the solid phalanx of humanity packed in beneath them. At 7 o'clock the opening hymn was finely rendered by a quar tette. As they resumed their seats, Mr. Ed ward Caswell stepped to the front of the platform and offered a fervent prayer for the future of the temple, dedicated to wisdom, truth, inspiration and love, and praying that the society might be strengthened to forbear and to suffer, if need be, for the truth, and that guardian spirits might so prepare the minds of men that they would be better fitted to receive divine truth. The president then announced that a poem would be given by Miss Z. Peabody who, it was said, was aided for the occasion by the spirit of the poet Longfellow. She was followed by Mrs. E. R. Dyer, in an interesting address. She reviewed the past history of modern Spiritualism, talked at length upon the present status of the movement and spoke words of encouragement for the future. She referred to the great edifice as the outer temple, in which spirits may perform deeds of power and rereal hidden truths, but declared her hearers to be the living temples. The newly eregted temple was to be the place of no rites or pom-pous ceremonials, but in place of these, the upright spirit exercising the undoubted right to know the truth; the prayer guided by in-telligence and breathed from the very heart; the song which shall rise on the wings of the pure spirit far above the things of earth, even to the divine presence—these and these alone shall make the altar sacred. Mrs. Dyer was followed by Prof. Henry Kiddle. He said that a spiritual temple must be devoted to investigation as well as to instruction. This principle must be kept steadily in view to repress dogmatism and to encourage progress Day by day, in this city of wealth a and general culture, which, has not inappro-priately been called the Athens of America, thousands of wondering eyes have watched the beautiful temple rise higher and higher and each individual, according to his religious training or personal prejudice, when he learned that it meant the loathed thing called Spiritualism, has given vent to expres-sions of surprise or disgust. To the Spiritualist it has told the story of progress and rare promise, for a movement which has had but

Light in the West is the name of a new Spiritualist paper just started in St. Louis. The first number has reached the JOURNAL office. It is a large eight page paper. It appears, however, that the type and contents of some other papers are used to a large extent; or it may be a combination of the patent inide and outside plans. But age will rethis, and as the paper grows stronger it will probably contain more matter, original and selected, especially adapted to a Spiritualist paper. In the meantime the Journal ext a cordial welcome and hopes this Light will aid in, spreading the truths of Spiritualism. The subscription price seems to have been omitted but the price of single copies is five cents. The address is Light in the West, 312 Chestnut St., St. Louis, Mo. The Last is Beste.

"He who knows only his own side of the case," says John Stuart Mill, "knows little of that." Among the large body of people who for the past few years have been flatter-ing themselves that they were witnesses of marvellous materializations through the mediumship of Mrs. Beste, and who have staked their reputation for veracity, accuracy and critical observing power upon their geports of her séances and commendations of her character as a lady and a medium, there may be some who will now appreciate the truth of Mill's postulate. They can now study Beste's side of the case as portrayed by the "gifted medium" with the assistance of interested Spiritualists and investigators.

For the past few years a woman whose name may be either Mary E. Best, or M. Eugenie Beste, has been steadily gaining wealth and reputation as a most wonderful medium for materialization. Her powers were versatile and she was claimed by her devotees to excel in various phases of mediumship. Frequent accounts of astounding umanifestations appeared in the columns of the Banner of Light.

Early in September, 1884, we received a letter from an esteemed friend, Mrs. Lita

Barney Sayles, covering a communication for the JOURNAL. The article was an account of her experiences with Mrs. Beste. On the 1st of October following we wrote Mrs. Sayles, and enclosed with the letter a proposition for Mrs. Beste; copies of which follow:

COPY OF LETTER TO MRS. SAYLES.

CHICAGO, ILL., Oct. 1, 1884.

COPY OF LETTER TO MRS. SAYLES.

Mrs. Lita Berney Sayles, Killingly, Conn.:

DEAR MRS. SAYLES,—In the matter of your article recounting experiences with Mrs. Beste, I have to say that I am perfectly willing to publish it so far as I am personally and professionally concerned, my only hesitation arises from my regard for you. Should I publish it, I shall deem it my duty to refer to certain matters which seem wholly unfamiliar to you in the history of Mrs. Beste, and to ask about a dozen queetions which you will find it much trouble and some expense to be able to answer correctly.

I believe the publication of your communication with such matter following it, as suggested above, will place you in a position which you do not core. Where the interests of Spiritualism and those of the public are at stake, it has always been my rule to hold those interests paramount to all considerations of personal friendship. Nevertheless, unless forced thereto, I don't seek to go out of my way to place a rifend in an unfortunate plight before the public; hence, out of sincere friendship for you, I believe it my duty to tell you of these things, but without advice from me, leaving you free to decide what you shall do in this Beste matter.

It is plainly apparent from the information in my possession that you have been grossly misled by Mrs. Beste in making up your judgment of her past career, and whils being so, the inference is irresitible that you have also been misled in much, if not all, of your experiences with her physical manifestations, though of course in this, I may be wholly in error, and rifet up no final judgment theteon.

Now, I have a proposition to make which I will put upon a separate sheet, and you cannot better advance the interest of. Spiritualism & well as of justice, than by securing list acceptance.

With kind regards, I remain, as ever,

Fraternally yours,

JNO. C. BENDY.

COPY OF PROPOSITION FOR MRS. BESTE.

CHICAGO, ILL., Oct. 1, 1884.

COPY OF PROPOSITION FOR MRS. BESTE.

CHICAGO, ILL., Oct. 1, 1884.

Mrs. Lita Barney Saytes, Ellitagly, Conn.:

DEAR SISTER,—Certain experiences of yours lead you to assertions as to the mediumship of Mrs. M.

Beste which need corroboration by carefully conducted experiments under conditions, which while perfectly compatible with the confort of the medium, and spirit manifestation, will yet entitle them to the attention of scientific men. Therefore, I make the following proposition, to wit: I pledge myself to pay to Mrs. M. E. Beste one thousand dollars on the following conditions:

Mrs. Beste shall come to Chicago, accompanied by you, and remain here three weeks, and give ten scances for imaterialization, such scances to be attended by from ten to fifteen observers, yourned I being of the number. You shall act as Mrs. Beste's next friend and protect her interests in every reasonable, legitimate way. I shall have the selection of the witnesses who attend the scance, and I hereby pledge myself that each and every one of these witnesses who attend the scance, and hereby pledge myself that each and every one of these win areas at manifestation, including materialization; that the remainder shall be persons favorably disposed and inclined to believe in the phenomena of Spiritualism. I further agree that there shall be no grabbing of spirit or medium, that everything shall-be conducted with the strictestagorportety during the scance. In case the foregoing conditions are compiled with and one or more materialized forms appear, speak and are recognized by any person present, other than by you or me, then Mrs. Beste is to have the \$1,000 and I will publish a full account of the matter in the Journal. Should materialized forms appear, speak and are recognized by any person present, other than by you or me, then Mrs. Beste is to have the \$1,000 and I will publish a full account of the matter in the Journal.

Your transfer and the present the proper which are not recognized by any person present, other than by you or me, t

Yours truly, JNO. C. BUNDY.

P.S.—The above proposition to be accepted or de-clined before Oct. 15th, 1884; if accepted, the scances to begin sometime in November following, the date to be fixed by you and Mrs. Beste.

A letter from Mrs. Sayles, dated Oct. 3rd,

DEAR FRIEND.—I thank you for your kindly in-terest in and for me, but I do not think I am mis-taken in Mrs. Reste. Your offer, however, is very fair, and I shall be exceedingly gird if she will avail herself of it. I will do all I can to induce her to Later on a letter from Mrs. Sayles, dated

Oct. 13th, states that she has received a letter from Mrs. Beste declining the proposition. Mrs. Sayles quotes the language

airs. Sayles quotes the language of the de-clination, from which it appears that Mrs. Beste was of the opinion that we had already done her much good by our "public and priv-ate persecution and missepresentation" for which she gives us thanks, and adds that "further favors in the same line will be or preciated."

On the same day that Mrs. Sayles wrote the last mentioned letter we returned the Besto

manuscript with the following note:

DEAN MRS. SAYLES,—Herewith I return your MS. (do not wish to entangle you in the position of periodicity which would certainly follow its publication. Sometime you will see the wisdom of my decision I nope. Sincercely Yours.

On receipt of MS. Mrs. Sayles forwarded it

On receipt of MS, Mrs. Sayles forwarded it to the Banner of Light, and it was published in the issue of that paper for October 25th, 1884. A few extracts from Mrs. Sayles's account as published are given as follows:

During the past weeks T have attended many scances given by the above lady, and desire to bear evidence to their uniform excellence and unimpeachability, every scance and every manifestation carrying, as critical observers advocate, its own curely of gauinebies, and giving me the most satisfactory evidences of materialization with which I have ever been favored. My acquaintance with this lady has

also been free and full and informal, as we occupy opposite rooms in the hotel. She has other and various phase of mediumshlp, is perfect in systhometric and clairvoyant readings, and in what is termed physical manifestation has no superior. Her paintings, under inspiration, are wonderful, and find ready sale at good prices.

Mrs. Beste's materialization scances comprise three hases, and are at present held in total darkness.

A peculiarity of these spirit forms appears in the great illumination of their robes, and sometimes of their faces. This is often very brilliant, and consists of coruscations of light in points and patches and stars and crescents, added to the general glow which pervades the whole spirit and renders it visible. These often change in place while the spirit stands before one. You cannot tell whether your hand or your handkerchief are any color but black, ret the spirit is plainly seen and all its movements can be well noted. I have seen thirty-five or forty spirits, of all sizes, make their appearance in an evening, her stitings usually lasting three hours, and often exceeding that time.

The ancient spirits of whom I speak come, it is said, from the oldest civilizations of our globe, both historic and pre-historic, and sometimes from beyond this earth's atmosphere. They are always particularly bright, and often magnificent in brilliancy, and bring strength and power. It is this class of spirity who have been directors in the whole movement of Modern Spiritualism.

Mrs. Beste is a jady of refinement, whose social position none who meet her would think to question. I will reply to any questions that are asked me.

Mrs. Sayles has since contributed to Spirit in Spirits unblications further accounts of har

Mrs. Sayles has since contributed to Spirit itualist publications further accounts of he experiences with Mrs. Beste during the past year. In the August (1885) number of Facts a monthly magazine published by Mr. L. Whitlock, Mrs. Sayles furnishes in the leading article an account of a scance had with Mrs. Beste on the 19th of July. This sitting was given to "ladles only"; before whom Mrs. Beste completely disrobed and stood nude while her clothing was removed, and a white morning dress brought her by Mrs. Savles. With this, and her own stockings replaced upon her feet, she, as events proved as in good working trim. After a while even the white morning dress was discarded and tossed out of the cabinet by "Tom." This denudation seems to have stimulated the "pow-

er" immensely. We quote one scene from Mrs. Sayles's account: Mrs. Sayles's account:

Apollonius, who almost always appears, came out, with his majestic proportions of body and brain, his brawny hand striking his massive chest, his long aleeves drooping to the sloor, the lower portion of his body draped, also his head,—and all, together with his sleeves highly liuminated. His voice is very beary, and is heard out on the bluffs across the boulevard when he speaks. He uses quite goed English this year; it was more imperfect last year. Being requested, he placed his hand—large and strong—upon the heads of those present, and blessed them with strength and power.

It is to be presumed that this exhibition of nudity and art occurred in Mrs. Beste's room.

nudity and art occurred in Mrs. Beste's room.

In the Banner for January 3rd, 1885, that fanciful pen-picture maker, John Wetherbee has a long account of what he saw while oc-cupying a dead-head chair at one of Mrs. scances. We transfer some of his color

Beste's scances. We transfer some of his coloring to the Journal as follows:

It is hardly necessary to say that the arrangement was perfectly free from any confeierate aid, and that nobody but the medium occupied the room, that is, she was unaided except by the spirits. The honesty of the mediums of whom I have spoken from time to time, and including Mrs. Beste, has been so thoroughly proved by me, or to my satisfaction, that it seems a weste of time and space to be obliged to refer to it, and I often think I never will again, for if there are any who suppose I am blind to such possibilities then they are strangers to my perspiculty, and I am not writing for their benefit. I have so perfectly demonstrated, in the many opportunities I have had with Mrs. Ross, Mrs. Bils. Mrs. Fay, the Berry Sisters and Mrs. Beste, of whom I am now especially speaking, that confederacy has been impossible and the medium not playing a part or masquerading as a spirit, that it seems superfluous for me to speak of it.

In this pitch-dark scance of Mrs. Beste's—so dark that a white handkerchief or white collar was as invisible as a black dress—the white-robed forms, of the spirits were dimy visible from a sort of-intrinsic light of their own. Sometimes a phosphoric addition ornamented their head, or some other parts of the form, but indistinctness was the general order. Speaking of this lively little singing spirit. "Dalsy," leads me to say that Mrs. Beste exhibits (or rather her spirits give her) remarkable vocal scope, bas and treble voices, great volubility and power, which she does not seem to posess in her normal state. It was interesting in some of Dalsy's expeditions into the scance room to sing or chat, and when prolonging her visit, to hear the medium under control of some spirit-director, so to speak, hold a colloquy with her. There were distinctly two people and two voice of Jife director, and the finer one of Dalsy, who, inclining to linger and have her asa, the one in the other and the other and have her asa, the one in

In the Banner for April 25th, 1885, under ding, "Gleanings from the Beste Sc ances." is a nearly two-column letter from Mr. Darius Lyman, of Washington, D.

From this we glean as follows:

I have had occasion during the last these years to chronicle some of the beautiful phenomens that have occurred in West Washington, at the residence of C. Saller, Esq., in the presence of Mra. M. E. Besta. These have taken place either within or without his own private cabinet, at which only three mortal witnesses have "assisted." These spectators make it a rule to let the spirits have their own way, as it is nesses have "assisted." These spectators make irule to let the spirits have their own way, as is supposed that the invisible artists can do better their own impulse than under the instructions

mortals.

At this seance my wife came to me. I was about to introduce her to Mr. Salier, but, for a wonder, I could not call his name. "You compiain," said she, that spirits cannot recollect their names. What do you think now?" My wife's decease occurred on Christmas morning, 1882. Since then she has come to me again and again at the scances of Mrs. Beste, and, though her face is not sufficiently light for me to discern its resemblance to the mortal one, her manner towards me and her recollections leave me no reasonable ground to doubt that it is she.

a later séance as follows:

a later scance as follows:

The third stage of the scance passed in absolute darkness, while multitudes of spirits of all grades and characters manifested their presence by walking, calling their names, talking with us and each other fondling us and singing. Among the nobler persons who thus signified their presence, were Washington and Martha, adealde Phillips, Caroline Richings, Parepa Ross, S. C. Campbell, the Empress Josephine, Mario, Mailbran. Five of these same exquisitely old familiar songs, and four or five voices were heard which wete new to us. "The Grave of Bonaparies" was sung by a strange, powerful male voice. "The Heart Bowed Down," was sung by Campbell in the same charming manner as he has sung it in this city when a member of Miss Richings frouge. Parepa Ross throred us with "Coming through the Bye," and Caroline Richings gave us. "Old Folks at Home." In 'all, I think, we had twenty songs, in whole or in part, and this phase of the scance continued half an bout. The smiler scance continued three and a half houts.

No. Lyman concludes with his reason for

Mr. Lyman concludes with his reason for tending the gleanings: I send ros these meagre gleanings from our pri-

vate séances for the sake of those who are willing to know that the most astounding facts are perpetually occurring in the midst of a skeptical, concested and stupple world, as well also for the sake of not a few who will be pleased to learn that Mrs. B. is steadily adding by public and private scances, and without the aid of a trumpeter, to the treasury of spiritual phenomens.

BESTE'S CRUEL FARCE EX POSED. The Hartford (Conn.) Daily Times for Thurs

day, the 8th inst., says editorially: Some of the Spiritualists of Hartford last night effectually exposed a fraudulent materializing medi-um who is well known in Beston spiritualistic cir-cies as Mrs. Eugene Beste."

It appears that the circle of twenty persons

was largely composed of Spiritualists, among were Mr. Edwin P. Miller, a well known business man and Grosyenor Swan, M. D. These two gentlemen are refined, in-telligent, experienced and trustworthy, to our personal knowledge. They join in a let-ter now before us in vouching for the completeness of the exposure and the truthful-ness of the account as published in the Times. It may also be stated that one, or possibly more, of the publishers of the paper are Spiritualists.

The account in the Times was prepared by one of its publishers. After some description of a previous scance and of Mrs. Beste's personal appearance, the account continues as

Another scance was announced for Wednesday wening. Two or three ladies agreed to aid in the exposure." W.J. Shea, pressman in the Times filice, and Patrick Keefe, jantor of the Times buildevening. Two of three lanes agrees to the interevenous." W.J. Shea, pressum in the Times
office, and Patrick Keefe, jantor of the Times building, men of muscular power, who were ready to
tackle a ghost or a burglar at the word "go." were
engaged to seize the medium at a signal on Wednesday evening. Two laddes were stationed to cut the
wire in front of the audience, and another was to
give the signal to Shea and Keefe at the proper time.
The second scene was selected for the grand denou-ment. There was total darkness. The medium
was playing the part of a returned spirit, her phosphorescent muslin, on which were spots of illuminated paint, showing a distinct form in front of the
curtains. The lady on guard gave the signal to Shea,
and Keefe. Both of them sprang at a bound, and
had the "spirit" in their stalwart arms. A shrill
shrike plered the air. Mrs. House quickly brought
in a large library lamp and there was Mrs. Beste,
with most of her clothing removed, and covered in a
phosphorescent sheet of lace, resting in the arms of
Shea and Keefe! Here was "a scene" not printed
in the bills. The woman tried to sink down on the
floor, but the strong arms of her supporters lifted
her up and sat her in a chair, where she was the
object of derision by the spectators.

Mrs. Beste, the perspiration running from her very
finger ends, was questioned. She admitted all; said
that she had played this humbug and deception for
several years, and that the Boston materializers were
also frauds. Sidney E. Clarke, after bearing her
confession, embodied it in the following affidavit,
which Mrs. Beste readily signed and swore to its
fruith:

STATE OY CONNECTICUT,)

STATE OY CONNECTICUT,)

which Mrs. Beste readily signed and swore to its truth:

STATE OF CONNECTICUT. 1 ***

L. Eugene Beste, of the city of Washington, D. C., being duly sworn, depose and say that I am the identical person known as Mrs. Beste, the voice medium; that I have styren exhibitions in Boston, Mass. Washington, R. C., Philadelphia, Pa., and Hartford. Coun., of what has been called materialization of spiritis; that I have sel people to believe and have represented that the forms exhibited at these exhibitions were the spirits of their departed friends. But I now declare that said representations were raise in very nature; that the material used for said representations was a combination of thin while lawn or tulle, and luminous paint, and that the voices of said pretended spirits were simply representations of my own vocal power. And from this date henceforth to the end of the world I shall deals from any further exhibitions, and furthermore the deponent saith not.

Subscribed and sworn before me this 7th day of October, A. D., 1883.

SIDNEY E. CLARKE, Notary Public.

With the subscriber of the country of the subscriber of the country of the subscriber of the

WITNESSES:
Oseph H. Barnum, W. O. Burr, Herbert S. Rankin F. H. Chapman, James T. McManus.

Joseph H. Barnum, W. O. Burr, Herbert S. Hankin, F. H. Chapman, James T. McManus.

On Mrs. Beste's moccasins were her diamond earnings, put there'to sparkle in the phosphorescent light. Her four diamond rings she placed in her slippers 'for safety. All of these and all of her property were returned to her.

There are hundreds of thousands of Spiritualists in this country, and too many of them, anxious to hear from their departed friends, eagerly fall into the traps and contrivances of the frauds who give scances and exhibitions at the rale of a dollar each for admission. These frauds deserve severe punishment. Mrs. Beste might have been errested for her fraudiest practices last evening. But no policeman was present, and she left within an hour for the depot and too the 255 train for Washington, where she has relatives. Her exposure was brought about by the shrewd arrangements of three ladies, who were backed by Mrs. House and a publisher of the Times, who rendered them material ald, and informed them where they could get two ready and stout men to grab the fraud and expose her important.

stoot men to grab the fraud and expose her impos-ture.

The \$30 paid by the speciators hast evening were divided between these two men, by unanimous con-sent of those who, had paid their money, and in the end had got their money's worth—and even more the just exposure of an arrant humbug and impos-

The Hartford Times editorially says Mrs. Beste was caught while "personating Ap-olioning of Tyana." This statement is supers. Miller and Swan and by others, but Mrs. McManus, daughter of the others, but Mrs. McManas, daugnter of the scalor editor of the Times, is reported by the Boston Herald as saying that she was personating a familiar spirit called "Nettle." Mrs. McManus having slipped out of the circle after the scance began, in order to give the signal of attack to the men who were to pake the adverse is probably mistaken on make the seizure, is probably mistaken on this point. Being asked by the Herald repentative what followed the exposure, Mrs. McManus is reported to have replied:

At this seance my wife came to me. I was about introduced her to Mr. Salier, but, for a wonder, introduced her to Mr. Salier, but, for a wonder, it odd not call his name. "You complain," said she, that spirits cannot recollect their names. What do think now?" My wife's decease occurred on histman morning, 1882. Since then she has come in sagain and again at the séances of Mrs. Beste, me again and again at the séances of Mrs. Beste, me again and again at the séances of Mrs. Beste, me again and again at the séances of Mrs. Beste, me again and again at the séances of Mrs. Beste, me again and again at the séances of Mrs. Beste, me again and again at the séances to the mortal one, her of the soft more as follows:

The third stage of the séance passed in absolute arranges, while multitudes of spirits of all grades and harders, and singing. Among the noblet persons who thus signified their presence, were washington and Martha, Adelaide Fhillips, Lavoilline Richous."

The whole effect of the costume in the darkness of the séance was welf and beautiful. In the sington and Martha, Adelaide Fhillips, Lavoilline Richous.

The dark me "You complain," said she, "Great gretlement, every one pressing forwant and fully recognizing Mrs. Beste, who grew asken white under her powdered face. It was a pitting, but little gretly she had removed the veived dress, and left it behind the curtain together with the sign. Her the present one of white under her proveded face. It was a pitting with under the proveded face. It was a pitting with under the proveded face. It was a pitting with under the provent where we will be under the proveded face. It was a pitting with under the proveded face. It was a pitting with under the proveded face. It was a pitting with under the proveded face. It was a pitting with under the provent we with the melling sight She had removed the veived dress, and left it behind the curtain register with the filling sight She had removed face. It was a pitt

"Did she confess the fraud?" asked the Herald

man.

"She confessed everything. She said that she had done the same tricks when in Boston and during her season this summer at Onset Bay, and admitted that other materializing mediums in Boston are operating with the same tricks."

ing with the same tricts."

"The gauze drapery," continues the Heruld, "in which the woman enveloped herself has been divided among the parties at the scance for mementoes. It is strongly scented with sandal wood, whose door had been noticed during the evening. The chemical composition which illuminated the material was probably phosphorus and ether. A box of this preparation was found behind the curtains where she had arrayed herself. A very material ald in her deception was the wife range of her vocal shullies. In personning the various spirit forms, she sang in

nes from m ezzo-soprano to a heavy bass with ap-

A small portion of the "spirit" drapery worn by Mrs. Beste has been sent to the JOURNAL office by Mr. Miller. Looking at it and then at the descriptions given by Wether. bee, Lyman and others, the observer cannot have increased respect for the judgment of these witnesses, however much he may wonder at their stimulated imaginations and brilliant descriptive powers. That this woman could for years pursue her career, involv ing in her meshes many excellent people and deceiving thousands, is almost incredible. But when it is recalled that the had already been exposed several years ago in Philadelphia, and that many of her dupes as well as the Banner of Light, had the best of evidence that the woman was dishonest, the perverse fatuity of her followers becomes absolutely sickening.

True, her exposure at Hartford does not considered by itself, prove that the woman is not a medium for form materialization. Even her oath that all has been fraudulent is entitled to no weight. What sanctity can such a woman attach to an oath? A creature who will play with the holiest affect tions and tenderest memories of broken and bleeding hearts can have no reverence God, man or truth! But this confession. coupled with a mass of corroborative evidence beginning with her advent among Spiritualists and before she professed mediuniship, makes an apparently overwhelming refutation of all the testimony offered by Wetherbee, Lyman, and others.

FRAUD DEFENDERS TO THE FRONT. It will now be in order for the Banner of Light, Nelson Cross, Hazard and others of the same school to advance their stock pleas which are always kept ready to aid creatures like Mrs. Beste. We may reasonably expect to hear of Personation; Transfiguration; Jesuit spirits bent on disgracing Spiritualism and its media; Jesuit conspirators; Psychological influence of the sitters under control of which the poor medium was obliged to perpetrate fraud, etc., etc. But such pleas will, as usual, have no weight except with the class whose reason has become dis through reading the Banner and listening to the specious sophistry of those who peddle bogus and adulterated Spiritualism.

We could expand the consideration of this case to much greater length by giving some of the incidents of Beste's life during the past seven years, but it may not be necessary. We have already given more room to it than suits us, but it is

A TYPICAL CASE and vividly illustrates the rotten condition of public mediumship, the utter worthlessness of the average newspaper account of manifestations, the silly babbling of Wetherbee, and the deplorable blindness of others It also strikingly exhibits the difficulties, the humiliations, and the burdens which the large body of reputable mediums must en-dure through the insane folly of one class of those who patronize mediums. This class is constantly running after the biggest show regardless of its character. They must have a psychological "drunk" and have it often rawer the stimulant the better they like it.

Let reputable mediums join hands with those Spiritualists who demand that public mediums shall be of good moral character and honest Let every Spiritualist and investigator decline to countenance any public medium against whom there are reasonable grounds for suspicion. Let al\learn to check their love of the marvellous and restrain their demands upon mediums within reason-able limits. Pursue the investigation of spiritual things with a spiritual mind, sober ly, seriously, sensibly.

Martin V. Lincoln

To the thousands who have visited Lak Pleasant camp meeting during the past twelve years, the name of M. V. Lincoln will recall a kindhearted, affable man who as treasurer and member of the Directory ren dered valuable services. Though a great sufferer for some years, his physical ailu never disturbed his serenity and his smiling face and perfect faith gave comfort to all.

During last August Mr. Lincoln lay on his sick bed through a considerable portion of the camping session. His cottage was daily vis ited by sympathizing friends and his devoted wife was unremitting in her attentions; indeed his life on earth was undoubtedly pro longed through her care. At the annual election of the Association it was apparent to Mr. Lincoln and his friends that he ought be asked to longer serve as an officer; and with regret his place was supplied by others. A resolution expressing gratitude sympathy and appreciation was introduced by Judge Dailey and unanimously adopted by a full vote of the Association; after which sed by Mr. Coburn and presentfelt it was th

was born in 1819 at Alexandria, N. X., and for over thirty years one of the publishers of the True Flaq in Boston. He was a member of Mount Lebanon lodge, A. F. and A. M., for thirty years and served as treasurer for twelve years.

The September number of the Theosophist is received. Price fifty cents a number. For sale at this office.

sale at this office.

Scientific Theism.

Francis E. Abbot, Ph. D., one of the ablest ssayists and philosophical writers in Amer ica, is about to publish a book entitled "Organic Scientific Philosophy and Scientific Theism." It is now in press and will shortly be issued by Little Brown & Co., of Boston. The lecture given last Summer at Concord. on the question, "Is Pantheism the Legiti-mate Outcome of Modern Science?" forms a part of the volume. On another page of the JOURNAL will be found an abstract of this lecture, and we believe our readers will find it worth the close reading requisite for its

W. S. P. R.

The regular monthly meeting of the West-ern Society for Psychical Research was held in the Club room of the Sherman House, on Tuesday evening of last week. About seventy-five members were present to listen to a paper from Dr. Kuh, on Hypnotism. At a meeting of the Council of the Society on Monday evening, some forty additions were made to the membership. The outlook of the Society seems most promising.

Mr. John McDougall of New Orleans has returned home after an extended vacation. He joined the W. S. P. R. before leaving.

Editor Clinton of the Ogle County Press was in town last week, and attended the meeting of the W. S. P. R., of which he is a member. Mr. Nims, member of the Council, accompanied by Capt. Mead, editor of the Social Drift, came over from Muskegon. Mich., to attend. When men travel two hundred miles once a month to be present at a meeting, it indicates an interest. About a dozen residents of Muskegon are now associated with the W. S. P. R.

Dr. E. Parmly Brown says the Sandwich Islanders formerly had the soundest teeth of any people on the globe, but their teeth have now begun to decay rapidly-an effect, it appears, of eating large quantities of salt. This substance and sugar are leading factors in the destruction of human teeth at the present time. It is said of the Swedish novelist, Frederika

Bremer, that during her American tour she enjoyed the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observ ed that at a certain hour every day she retir ed to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

"The Record of a Ministering Angel" by Mrs. Mary J. Clark-just from the press. It is a fit companion for the "Little Pilgrim" that was so well received by the literary world Price, 1.00. For sale at this office.

Art in Spiritualism.

The undersigned is preparing a paper on Art in Spirstualism, to be read before the Psychical Society of Chicago. To give the paper greater practical value it should be accompanied by paintings and drawings illustrative of the theories set forth in the

illustrative of the theories set forth in the essay.

To this end I beg the loan of any such paintings and drawings, for above purposes. Only such are desired, however, as were produced by so-called spirit agency. It is necessary that the history of such paintings or drawings, and the conditions of their production, be submitted to me likewise.

It may not be necessary to borrow but a few of such pictures; but I will gladly call and examine as many as need be for my purposes, any where, when notified.

Further, all facts and information regarding the subject of spiritual art clipped from the spiritual press, or entire journals, or citations from books, will be thankfully received—it being understood that their safe return is guarantéed without expense to the owners.

The publisher of the RELIGIO-PRILOSOPHI-

The publisher of the RELIGIO-PHILOSOPHI-CAL JOURNAL is my reference to those not

CAL JURNAL is my reference to those not knowing me.

The larger works of art need only be offered from Chicago. Books and papers, gladly accepted from any quarter.

Some of the well read Spiritualists may remember the facts connected with the writing of the book called Hafed, Prince of Persia, by David Duguid. The charge of plagiarism was in that instance that is, in reference to the engravings) so well substantiated, that I believe a public retraction of the originative of said engravings was legally compelled. All documents relating to this affair are very much desired, or even a knowledge where they can be obtained, and also their names.

Correspondence solicited with persons fully conversant with the subject. Address me at 84 Loomis St., Chicago, Ill.

JOSEPH SINGER.

A Rare Flower for the House

A Mare Flower for the House.

The publishers of the Housekererse, which, by
the way, is an admirable monthly, and indispensable
to any thrifty housekeeper, offer an attractive promium to every subscriber, The Lily of Purity, or
home or outdoor culture. Our advice to every reader
is to subscribe, or at least to send to Housekeeper,
Minneapoles, Minn., for specimen copies and full
particulars.

The Unicersity, a Chicago literary journal under whose name is to be recognized the old Weslig Magazine of this city, whose consolidation with the worth more than usual tenderness.

On Friday, the 2nd inst., the sufferer was at last relieved from pain and called to join his friends in the Spirit-world. He passed away at his home in Boston, surrounded by those whom he loved and with an assured estainty as to his destination. Mr. Lincoln was born in 1819 at Alexandria, N. Y., and for over thirty years one of the publishers of the True Flag in Boston. He was a member

We take plessure in calling the attention of our readers to the advertisement of the K nickerbocker Brace Co., in Not issue of our paper. We can rec-ommend this Company to do as they a gree, and or-ders intrusted to their cars will receive prompt at-tention—84. Louis Presbuterian, Jane 19, 1895.

Business Motices.

SEALED LETTERS answered by H. W. Flint, No. 1837 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanators circular.

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DURHAM, Iowa, March 2, 1882, Ayer's Sarsaparilla has cured me of the Inflam-matory Rheumatism, after being troubled with the disease for eight years. W. M. Moore.

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R. Addesses.
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MAGNETIC PROTECTOR CO.,

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Dear mother! thou whose hely, happy kiss. First woke my being to life's conscious biles. Thy last farewell on earth so lately said, Hath made it seem that all true love is dead. I gaze far through the silvery mists of time And see thee in thy lovely rose-wreathed pric Dispensing blessing to th' clamorous brood. Shaltered by downy wings of motherhood, A-world of sweetness in thy fond caress. Ah, little knew we then love's preciousness! For 'tie by slow grinding of th' awful years, and steady dropping of grief's ecalding tears. That pears of mother-love grow spoties wil And altogether priceless in our sight!

And altogether priceless in our sight!

O. womanliest of women! thy life
Doth' show no flaw—as daughter, helpmeet, wife,
And genile ministrant! above all art;
Strong, self-polsed, with sweet humbleness of heart;
Stearing life's bitter crosses with a smile
And always "hoping for the lest," meanwhile,
Leaning trustfully upon th' great Ucknown
Whose love through thy ownsile work sweedly shone,
And tending the little sheep-fold carefully
Through all the wild storms of adversity—
Desire and duty always one with thee,
Thus life's discords resolved to harmony!
And when thy weary feet trod th' sunset slopes
That led to the fruition of life's hopes.
The golden seeds that thou with tears had sown
Sprang forth in affection's flowers, full-blown,
And made thy way for b' golden gale's great arch
Seem almost like a queen's triumphal march!
And as thy sweet face grew nore dim to me
Among the shadows of death's mystery.
From out the vast elsewhere, methought there came

From out the rast elsewhere, methought there can The sound of sweet voices calling thy name, Like a welcome bome to some one most dear; And now I must feel eternity near—Yer still they love holds one—sweetest of ties; Still shall I question and wait for replies. O will the shadowy curtain of death Be litted a little, by love's sweet breath? Will there come as of yore the love's pure light Into the darkness of sorrow's wild night? Hush, selfish hear! let that haven of rest be exempt from the storms that roll o'er thy breas Since to these thy mother, sweet peace is given I'll turn ever a smilling face toward Heaven—Sunny, Brae, Cal.

Sunny Brae, Cal.

SPIRIT MANIFESTATIONS. Mr. S. N. Aspinwall Belating His Astonishing Experiences.

Mr. S. N. Aspinwall Belating His Astonishing Experiences.

Yesterday morning and evening Mrs. Shepard Lillie addressed large audiences of Spiritualists at the Alcazar Opera House, and at three o'clock in the afternoon S. N. Aspinwall related ble experiences at the Onset Bay and Lake Pleasant camp meetings of Spiritualists. As Mr. Aspinwall walked to the platform many of those present recalled the likeness of President Cleveland, published in Marper's Weekly, the resemblance being noticeable even to the casual observer. He began his remarks by tendering an apology for the absence of the choir and his own in-experience as a speaker, it being his first appearance in that capacity. He next proceeded to explain why he was a Spiritualist, eaving that three years ago last June a bright little boy went-out of his house at moon and never returned—his body having been found in the river a few days afterward. It was a server blow to both, but, the grief of the mother threatened to end in insanity. With a view of ben-efitting her by a change of scenery, he started with ther for the South, but chaiged his course at Chicago and went to New York. Hers he met friends who advised him to consuit a medium, but he had so confidence in Spiritualism. At last be consulted a lady, who informed his wife and himself that they wished to see something they did not know. Before she could poesibly get any information concerning hef visition, she stated that she saw a little boy standing between them with a hand upon each of his parents, and who told the medium that his name was "Lioyd." Mr. Aspinwall asserted that he was able to carry on a conversation with his dwad child, who stated to binm'n andbiel language that his body was gone but he was living the same as on earth. From this time he had been a confirmed Spiritualist and nothing can now change his faith. He had held conversations with his departed daughter upon personal matters, of which no medium could have had precedent Information. During his discourse Mr. Aspinwall adverted to the

To-Morrow.

To morrow is only too often a mere receptacle for broken resolutions; the grave-yard of wasted oppditudities; a glided dream, big with wenderful possibilities; a beautiful jandscape, replete with blue skies and sweetly ripping water, on whose soft sward we walk with sandaled feet to the delicious music of birds and swaying trees. It is a foretaste of feaven, for on that charmed day we shall have all good things. Fever will have left the parched lips and throbbing temples on the morrow. On that day the idle workman will have gained employment, and wife and children be provided with bread. The terrible hard times have spread gunnt want and misers over the pinching resterdays; hunger and many-sided sore distress from need of work keep close grip on to-day; but to-morrow, the never-ending paradise of a hopeful future, will surely bring relief. Do not say that yeslerday is jast, and that to-morrow way isser come; that all we have within our grasp is to-day—this moment. To the poor and needy, to the man whose utmost efforts of every day toll will barely suffice to give bis family needed food and shelter, the widow worn down from her ceaseless task of earnments in support of her orphaned little ones; the emactated sewing girl, doomed to waste the best years of her young life for less than decent livelihood for these poor souls the only gleam of bloeven is in the glided picture of a glad to-morrow. And yet, in tuch, to morrow is but the opportunities, and the penful regrets of broken promises that can never more be ours. They are the terrible last might-have-

To-morrow it shall be done." Alasi to-morrow passed into yesterday, with its grim recollection of duty unfulfilled, its biasted hope, its charmed home of four great patients. Billi, let us hope that some bright to morrow, giving the fulfillment of our brightest dreaming, many dawn for us, and whose mergement into yesterday shall leave no pang of scrowing regret. And the better that this may come, let us well improve the golden opportunities that come with all the great and good, for the best hope of a bright to-morrow round surely spring from the womb of a well-spect was surely spring from the womb

Judge Dailey's Tribute to M. V. Lincoln.

As I pen these lines I harm with regret of the decesses of Mr. M. V. Lincoln, of Boston. This man
was for many years prominently connected with the
New. England Spiritualist Camp, Meeting Association, and held many important offices of trust, and
the counsel and generous help did much to establish
and make that association the issuing one on this
return to the control of the control of the counsel may be control
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to the

A Medium's Experience with Mott.

To the Editor of the Religio-Philosophical Journal:

Will you please publish this letter, a truthful accomint of an interview I had with Mr. Mott, the materializing medium, at Kanasa City, setserday, Sept. the 29th. I have had a great desire for years to see Mr. Mott. Having heard from many persons of sound judgment and reliability, believers and unbelievers in Spiritualism, of the wonderful manifestations seen through his mediumship, of conversations held with dear ones gone, tests given, etc., I hoped that, having been an italrument for the Spirit-world for years, I would be favored by him. Now, as to my reception from him I will be as brief as possible.

My friend here, whom I am vielling, anxious that I should not be disappointed, wrote to Mr. Mott, asking him to appoint a time to see me. He did not reply, so we took our chances on yesterday. Another friend of mine in Kansas City, said she would, in order to save time, go and see Mr. Mott for me, while I made some other calls. She came back with the word that he objected to see me because I was a medium. I thought she certainly misunderstood him, so after dinner my friends who came with me kindly offered to procure a carriage and take me to see him personally: It was raising as we reached the door, so I requested my friends to sit still while I could talk with him alone. Mr. Mott and wife were sitting in their porch—he on a chair, and she on the door sill. I said, "I stale Mr. and Mrs. Mott?

He repiled, "That is my name." but neither of them rose or invited me into their house.

I said, "Mr. Mott, I am Mrs. Dole from Chicago, a medium there."

He said, "I don't know you; you are probably a crank. You come from a cranky town anyway. They say I am cranky, but I am not half as much as you are."

This amused me, as I did not blame him for finding an unfavorable opinion from my personal an

say I am cranky, but I am not half as much as you are."

This amused me, as I did not blame him for finding an unfavorable opinion from my personal appearance, but when he pointed to my friend in the carriage (a lady who had given him her patronage for years—shood by him with-kind, words to others through all his troubles) and said, calling her by name, "Why is she sitting out-ther like a seak?"

I then for the first time thought he might be intoxicated, but I overlooked this insult, although I must contess to a desire for strength to thresh him. I said, "Mr. Mott, you know she is not well, and it is raining."

toxicated, but 1 overlooked this insul, although 1 must confest to a desire for strength to thresh him. I said, "Mr. Mott, you know she is not well, and it is maining."

To this he replied, "She is always welcome to come and see me, but she can't run others in on me," "Why," he said, "she would bring six or seven at once if she could."

Now all your readers know how, in endeavoring to hear from our loved ones on the "other side," we are willing to make any sacrifices, so I tried to conciliate him, and to reason with him. I saked him to favor me; that, living so far away, I could not come again. He said others had come further than I had, to be retined; that he had to be careful whom he allowed to come into his house, as he might admit a thief. This insinuation made me very angry, so I said," When it comes to testimonials as to character I can probably produce quite as many as you can." He then said, "Is Bundy a friend of yours?"

I have every reason to think so," I replied, "but Mr. Bundy does not do my thinking for me, and I am not predjudiced against you." I then said, "as you refuse to see me I put this direct question to you," Bo you refuse to sit for mediums?"

He answered, "I do not like to sit for them. I don't like them. They expect too much and they never want to pay." I interrupted him with the assurance of my willingness to pay.

"Yes," he said, "but you are one who would be hard to esaitsfy."

I then told him that I always try to favor mediums; that there should be a kind feeding towards each other. He said he had never heard of me, and doubted my being a medium. As I do not aftertise to the hard to esaitsfy."

I they leave your readers to form their own opinions of this interrisw, but I would like to ak a question not only of them, but the Spirit-world. Why is it that so many grand, beautiful souls, who would gialdy give their time and their force to humanity, are overlooked as mediums, and a man like form, be and his wife beft the porch.

Now, I leave your readers to form their own opinions of thi

him.
Atchison, Kansas.
Mrs. Dole is known to a wide circle of friends extending over several States as a most amiable lady and excellent medium. She is the last person to whom one should be rude or discourteous. Neither good moral character nor amiability are indispensible requisites of mediumship; but without them a medium is capable of more evil than good to the

SAW WITH HER EYES SHUT

And Guided a Horse Over a Danger ous Road in Night and Fog.

And Guided a Horse Over a Dangerous Road in Night and Fog.

A couple of business men were snatching a hasty lunch at a restaurant near the City. Hall the other day, but their podding got cold, when they paused in the consumption of it to relate some marvelous things about clairvoyance and the alleged performance of alleged spirits. In the course of this conversation one of them said: "There have been some things in my experience that can't be accounted for an unaterial grounds. Here's one, for instance: When I'vgs spending the summer ir — our havorite drive used to be on the other side of the lake. There was a short cut across by an artificial causeway, but the water had worn it away a good deal and it was quite narrow and not straight. The lake was fifteen feet deep on each side, of course it wasn't ante to travel that road except in broad daylight. One day I had been over with a woman, a friend of our family that I had beard spoken of as a medium, and had been driving among the hills so long that it was after dark when we reached the lake. Of course I started to drive back along the shore, but the woman said. "Why don't you take the short cut?" 'Along the causeway? said I. 'Gertainy,' said she. I told her I wouldn't sisk the horse's life, tel alone hers and my own, by driving across that little sand strip at that time of night, but she said, 'You can cross with perfect safety if you will only go as I tell you.' So, when I away the shauches. Little that if the could willingly run the risk I could, and I started on. What fally got on the causeway when a fog blew up and the night shut down into one of the blackest and these, perfectly quies, with beer eyes shut, and ran that team like a Mississippi pilot. She would say, 'Go a little to the left,' Now the road is straight; 'Keep farther to the right,' Look out here for the bond to the left; that'it—now straight ahead again.' We got home without wetting a wheel, but to me the whole time, but she said she had clairroyant to were and the post of the said she had cla

Says Richard A. Proctor, in Knowledge: "The great philosopher of our age is not anxious to be followed by a train of disciples: he woold preach no new religion. But he knows, what others have felt, that the purifying of old religions from the dross of ages is no destructive process. Through the infinite anure depths of the cleared sky, the real glory of the universe is beginning to be seen. Purified,—even it may be to perfect transparency,—religion will remain religion still. It will have its temples, but temples not made with hands; its worship, but a worship cleansed from all that is unworthy; its code of morals, but a code based on reason and on justice. One characteristic alone, which has been associated with religion, the religion tanget by pure science will not possess. Its very essence will be freedom from all intolerance. Because it recognizes in all true forms of religion a yearning after good, a desire to feel the presence and power of something outside of as that makes for right, science can be intoleranted in harmony with all true-aiming religions, discordant only of intolerance. The religion of science is indeed in harmony with all true-aiming religions, discordant only with twhat is self-discordant, the jarring voice of cruelty and hatred."

Notes from Onset.

of the Religio-Phi The Harvest Moon Anniversary was duly observed here in the Temple on Saturday the 26th instant, in honor of the Red Men, our abortignes, some 500 persons being present. The ladder of Onset had worked day and uight to perfect the trimming of the spacious hall and platform with fruit, flowers, vegetables and autumn leaves, in an elaborate and beautiful manner. Flags, bunting and streamers adorned the walls and celling of the hall. Over the front of the stage, in large evergreen letters, was suspended the word "Harmony," at the left hung the life-size portrait of the late Henry F. Gardner, of Roston, while on the right was the portrait of the late Dr. Isaac P. Greenleaf, who had always been the friend of the Red Man, and who was instrumental in inaugurating the Harrest Moon exercises in their honor here at Onset. At each side of the platform was placed a pramid of autumn leaves and flowers some four feet in height; between them and the speaker's stand, on each side, stood a shaft about five feet in height; composed of autumn leaves, flowers and immortelies. On one of the shafts was displayed a star, and on the other an anchor composed of various moses. The speaker's deak was elaborately trimmed with bouquets and oak leave trimmings, while all the remaining/space at the front of the platform was completely covered with piles of all manner of fruits and vegetables of the season. At the base, in front of the platform, a ribbon of oak leaves was placed, and above that was looped up another ribbon composed of autumn leaves of various colors, interspetsed with flowers. At each corner of the platform on the floor of the hall, stood a cluster of while alder, laden with the red plum fruit, and beautiful green leaves. Why provided the state of the season was the first speaker, and in his remarks he made a special reference of the Red Man and the Influence he had exerted in the cause of spirit control in Spitualism, and bidding them a hearty welcome to the exercises of the hour. At the close of the Doctor's remarks the audie

Mrs. Spurgeon's Strange Fortune.

Mrs. Spurgeon's Strange Fortune.

During an iliness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind. She made him, however, promise that he would not try to procure the objects for which she had been longing. She then told him that she had been industry. She then told him that she had been industry. She held him to his promise. He had to make a sick all on his way to the station as well as a call at the Tabernacle. Shortly after reaching the sick person's house, the mother of the patient, to his amazement, asked Mr. Spurgeon if Mrs. S. would like a piping-builfinch, that they had one, but that its music was trying on the invalid, and they would gaidly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and after reading a voluminous correspondence came at last to a letter and parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of those services asked his acceptance of the inclosed only ring, necklet and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up to his wife's sick room and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed he hought of it? His reply was characteristic: I think you are one of your heavenly. Father's spoiled children, and He just gives you whatever you ask for.

Superstition about Comets.

In these beliefs regarding meteors and eclipses there was little calculated to do harm by arousing that superstitious terror which is the worst breeding-bed of cruelty. Far otherwise was it with the beliefs regarding comets. During many centuries they brought terrors which the leafers with the terror which is the worst breeding-bed of cruelty. Far otherwise was it with the beliefs regarding comets. During many centuries they brought terrors which developed the direct superstitions and funations; the ancient records of every continent are full of these. One great man, indeed, in the Roman Empire had the scientific instinct and prophetic inspiration to foresee that at some future time the course of comets would be found in accordance with natural law. But this thought of Seneca was soon forgotten; such an isolated utterance could not stand against the mass of superstition which upheld the doctrine that comets are signs and wonders. The belief that every comet is a bell of fire, itung from the right hand of an angry God wonder. The best that every comet is a bell of fire, itung from the right hand of an angry God wonders. The best fact through the middle ages to the Reformation period, and in its transmission and reception was made all the more precious by supposed textual proofs from Scripture. The great fathers of the Church committed themselves unreservedly to this doctrine. Tertuillan declared that "comets portend revolutions of kingdoms, positione, war, winds, or heat." Origan insisted that they indicate "catastrophes and the downfall of empires and worlds." The Venerable Bede, so justily dear to the English Church, made in the ninth centur, whose works the Fope now reigning comtrope at similar declaration. St. Thomas aquinas, the number of the universal following in the thirteenth powers be broad and as the centre of all university instruction, accepted and handed down the same opinion. The sainted Albert the Great, the most noted genius of the mediarial Church in natural science, received and developed this theory.—From "New Chapters in the Warfars of Science," by Professor Andrew D. White, in Popular Science Monthly for October.

White, in Popular Science, by Projessor Andrees D. White, in Popular Science Monthly for October.

The size of elephants is commonly overestimated. Their stature is almost always exaggrented in those countries where they are found wild. Even European travelers of scientific training have made notable mistakes in this respect. African elephants which Major Denham, one of the early explorers, supposed to be sixteen feet high proved to be less than ten feet when killed. In Ceylon the native elephant, which was formerly thought to be larger than the African animal, is rarsy tailer than nine feet; and Sir Emerson Tennent says tailer than nine feet; and Sir Emerson Tennent says the largest specimens on that island do not average more than eight feet. Out of 1,100 elephants from which the tailest were estected and measured with care, no one occasion in India, there was not one whose height equaled eleven feet.

Orims, according to statistics recently published, is necessing in this country with remarkable speed, as there was but one criminal in every 8,642 inhabitants in 1850, while in 1870 there was one in every 860; meanwhile crime is decreasing in Great Eritain.

A Prominent Spiritualist Passed to Spirit Life.

To the Editor of the Religio Philosophical Journal:

The many readers of the Religio Philosophical Journal:

The many readers of the Religio Philosophical Journal, who have visited Lake Pleasant, and been so warmly welcomed by Mr. M. V. Lincoln, the past treasurer of the N. E. S. A., will regret to learn that he passed over into a higher life-on Wednesday morning last, at haif-past one, at the end, peacefully and quietly, of so much suffering. A goodly concourse attended the funeral services yeterday at Union Park church, where the deceased owned a pew. The services were of a triple, character, being conducted by Rev. E. E. Hale, D. D., Mr. Eben Cobb, and Mt. Lebanon Lodge, F. & A. M., of which organization Mr. Lincoln was for twelve years treasurer. Dr. Hale opened the services with an invocation and reading of select passages of Scripture, and then paid an impressive tribute to the character, of the deceased as a man and public educator, after which he introduced Mr. Cobb, as one who could better speak of him in his chosen walk of life and duty. Mr. Cobb's remarks were of a deep and affecting nature, as would be natural under the friendship which he bore the departed.

The floral tributes from the Lady's Ald, Masonic and other friends, were elaborate, consisting of a horse shoe from the former, the Masonic insignia from the Masons. So peaceful and natural looked our friend in bis casket that it was hard to realize he was not alive, and harder yet to think his form had passed through such suffering as had-beet his fortune. The Masonic services were impressive and beautiful. The andience though not large was composed of those who were intimately acquainted with the deceased and his work. His memory will be cherished.

On Sunday afternoon the American Phenomena Association met at Berkely Hall, and were addressed by Mrs. F. A. Bickee, of Chelsea, after which Mrs. Margaret Fox Kane was introduced and gave several examples of the "raps," which through her organization wole up the world so many years ago. After the

ception at the Lady's Aid Partors, on wednesday evening.

The Children's Progressive Lyceum has opened with full numbers and interest.

A short trip to Lynn, found Mrs. H. A. Whittier nicely located at 18 Green Street, where her friends are rapidly finding her. Mrs. M. C. Chase at 5 wamp-socit, also gave us the usual cordial greeting to her lovely home.

SDT. Boston, Oct. 5, 1885. n, Oct. 5, 1885.

Things Spiritual in San Francisco.

Renewed Success of Mrs. E. L. Watson-George Chainey and Anna Kimball - Gerald Massey Early Arrival in America.

BY WM. EMMETTE COLEMAN.

Mrs. E. L. Watson has resumed her ministry in San Francisco under the most favorable suspices. I am informed that the number of recerved scats subscribed for is double that at the termination of her former engagement last Spring. Large audiences have greeted her every-appearance so far, that presentiats evening to listen to her elequent discourse on the 'Ideal Home' being one of the largest ever seen in the Temple in attendance upon a Spiritual lecture. Her lectures and answers to questions are universally pronounced to be superior to any of her former efforts, and there is a very encouraging outlook for the winter course of lectures.

Mr. George Chainey' and Mrs. Anna Kimball still lecture every Sunday to meagre audiences. The admission is now free, and a collection is taken up to defray expenses. It is thought that this was done in order to augment the eize of Mr. Chainey's audiences at the expense of those of Mrs. Watson; but there has been no appreciable diminution in the latter. Mr. Chainey has had such bad taste, to say the least of it, as to depreciate and sneer at Mrs. Watson in several of his recent lectures.

Mr. Gerald Massey is expected to arrive in San Francisco in a few days from New Zealand. In Auckland he met with aimost unexampled success, his icctures being attended by the largest audiences ever seen in the Opera House. It is yet uncertain whether he will lecture in the Temple or not during his stay in this city. Parties desirous of securing his services on route east can address him, care of Mrs. Lena Cooke, 320 Mason St., San Francisco, Cal.

Preveido of San Francisco, Cal.

A Correction.

To the Editor of the Religio-Philosophical Journal:

I find that I am reported in our paper here as saying that I believed that 90 out of every 100 clairvoyants were frauds, and in the JOURNAL that I have raid that I believed 99 out of every 100 advertising clairvoyants were frauds. As this language would ogreat injustice to a large number of veragocileit persons, I wish to correct these errors for I never used any such language. 10 know that many clairvoyants are dishonest, and abuse their high calling and precious gifts. The ratio of frauds I do not believe to be snything like so high as stated. I did, however, in a recent lecture, delivered in this city, say that I believed 90 out of every 100 of the so-called materializations were fraudulent, and the guides of Mr. John Stater, while giving tests at the Church of the New Spiritualist Dispensation relievated the santement the following Sabath.

Brookipa, N. Y.

That it is very easy to misquote, is proven by Judge

rated the statement the following Sabbath.
Brootlyn, N.Y.
That it is very easy to misquote, is proven by Judge
Dalley's explanation. The JOURNAL is glad to set its
esteemed friend right, but desire's to call his attention to the fact that, he was not made to say he "believed that 99 out of every hundred advertising clairtoyants were frauds." There is a radical and most
essential difference between what the Judge says the
JOURNAL made him say and what it actually did
publish, which was as follows: "The speaker was
fully convinced that while there were some genuine
clairvoyant mediums, that 92 out of 100 webs oders'
itsed in the daily papers were frauds and impletors."
In the original report of his lecture he was quoted
as making the sweeping assertion that "99 out of 100
were frauds and impostors." The JOURNAL knew,
Judge Dalley never made any such wholesale charge,
and attempted to qualify it on its own responsibility.
The JOURNAL will father the statement, however,
that 99 per cent. of those who advertise in the daily The JOURNAL Will rather the statement, however, that 99 per cent. of those who advertise in the daily papers as clairvoyants are frauds, beyond all reason-able doubt. There are many honorable clairvoyants who advertise through the Spiritualist press and by cards, but neither the statement put in Judge Dalley's hooth nor the assertion of the JOURNAL refers to them.

A Strange Story.

A Waco (Tex.) correspondent of the St. Louis Globe-Democrat says: Dr. G. C. Mediregor, a prominent capitalist of this city, visited a spiritual medium some time since. After the stance commenced the presence of a spirit who wished to communicate with him was announced. The man in the spirit land, whose name was given, was an old friend of long standing, who had been deas-mates at college. The medium was an unlettered person, and the doctor demanded a test. At once the shadow-land man met the reasonable demand by writing three letters at one time on the sists—one in Greek, one in Latin and one in English. Tay were all three written at one and the same time, and in a with in which the Doctor and his dead friend had been in the habit of writing to each other in life. Of course, his test viaggreed the good Doctor no little, and who can blame him if he now feels a good deal of confidence in things spiritual. To say the least of it, it was a strange circumstance. Dr. McGregor is a truthful man, and his statement would be taken by any court upon even a graver subject without hesitation. It is proper to say that the scance came off in the Doctor's parior at middey, and the room was as light as a brilliant an could make it. The medium sat in the middle of the room on one of the chairs belonging to the spariment, and not the slightest deception could have been practiced either by her or a confederate.

Notes and Extracts on Miscellaneous

Ten new bells that cost \$5,000 chime at Chautau-

Up in Vermont \$17,000 ekating rinks are offered for \$500.

Rev. Thomas Thomas, of Papetteville, Ark., is 114 years old.

An order for live estriches has been sent from Cal-The city of Critice City, Martha's Vineyard, is laid out like a capital U.

During the lest efficial year Lenden firemen were called out by 28(6 aianme.

Lesses by Leg chelein in Karess are expected to reach \$1,00,00 this year.

When a Piule Indian has acquired a fortune of \$20 he joins, the select circle. Famuel J. Tilden has hed 187 becks read to him duling the past eighteen months.

Drughters of Grace Greenwood, Lydia Thompson and Jos quin Miller will act this season.

In Fergwick County, Kersse, 9,000,000 bushels of com will be harvested this autumn. A Exertly in aliter in the discovery of a process of electic-plaining with silver upon wood.

Choice grapes are selling for a cent a pound, wholesale, on paris of the Pacific coast.

There are forty Fospilan thelieks, seventeen in Italy, seven in England, and one in America.

A \$2.000,000 tilege, 2.000 feet lerg, is being built across Hankelung River, near New South Waler. Geinan geolegists estimate that the Dead Sea will be a massed sellidealt atheusand years bence. Erger Fire Thunder is the build name of a young I rdien black mith who is to be sent out from Carliale.

Pempellan paper, motiled as if with the damp-ness of eighteen centuries, is the newest thing in Paris Stationery.

Paris Stationery.

Ginges are rerved on the vires in San Francisco, the turches being tied with rittons to match the tint of the fault.

tint of the fluit.

It cost \$1,000 to raise a slave on com meal and bacon, regardless of such services as he could render before his majority.

Judge Swam, of Solsun, Cal., resembles General Grant to strikingly that the impression open a stranger is most startling.

In Great Britain there are 15,000 temperance organizations, and it is estimated that \$5,000,000 persons are total abstainers.

A citizen of Bannegat, N. J., has three acres in sunflowers, which are roughly estimated to number between \$5,000 and \$100,000.

Statistics (numberd by the Choinnati Chamber of

Statistics furnished by the Cincinnati Chamber of Commerce for the past fifty years show that the average tainfall is gradually decreasing.

A great many coins—English shillings, sixpences, coppers, and one Canadian piece—were found in Jumbo's stemach by the gentleman having charge of his remains.

of his remains.

It costs 50 certs in Indianapolis to have a barrel of flour taken from the mill to the dwelling of a citizen. Thirty-five cents more would land it on the wharf at Liverpool.

wharf at Liverpool.

A preminent physician of Athens, Ga., who had many cases of sore threat, lately made an investigation, and found nearly every one of them was caused by clearette gmoking.

Most persons think of Cambridge, Mass., as a mere college town—a mellow apple, of which Harvard is the core—but, according to a census just taken, the-population is 60,000.

The cake ordered for an October weeding in New York is to be summanded by a tower of candy, in spitch will be live birds. The bride is to break the artificial cage with a tiny hammer and liberate the birds. birds.

"Mrs. George Dawson Coleman, of Lebanon, Pa."
as a current item say, "owns a portrait painted on
a colweb. The colors are beautifully laid on/and
simply perfect as to harmony. It is said to have cost
\$\$\frac{2}{3}\$(000.")

The Garcite des Hopiteaux describes the case of a woman who drank a pint of kerosens. The does nearly killed her, and she was saved only after great suffering and an active and severe treatment pro-longed for ten days.

A pickle famine is threatened this winter. The present supply at the East is set down at 80,000,000, one-half of what is needed for the Eastern trade. The Western crops have suffered, and heavy advances in prices are looked for.

Piners are looked for.

No devotes of tobacco, says Dio Lewis, has graduated at the head of his class at Harvard or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.

A French statistician calculates that at the present ritle of population Germany will in the year 2,000 have 164,000,000 inhabitants; England, 142,000,000, have 164,000,000, France, 64,000,000, and Italy, 56,000,000.

The men predominate in Mississiph, Vermont.

The men predominate in Mississippi, Vermont, Ohlo, Kentucky, Delaware, Florida, West Virgina and Indiana, where the females are about 95 per cent, of the males, and in Illinois, Wisconsin, Arkansas, Missouri and Iowa the percentage of females is from 90 to 95.

The wife of a police sergeant of New Orleans made an attack upon roung woman of whom she was jealous, and was thereupon arrested by her husband and locked up in jail. He released her after three or four hours, and was dismissed from the force or consequence.

ra consequence.

Col. Charles C. Jones, Jr., of Augusta, Ga., having
investigated the subject, is convinced that neither
Major General Nathanied Greene nor Major General
Count Pulanki." sleeps beneath the respective monuments which a grateful and patriolic people have
reared in their honor."

reared in their nonon."

William Van Tassel, of Tarrytown, N. Y., was shot in the arm last fall, and mortification setting in the doctors gave him up, as he was too weak to submit to amputation. "Bis arm came off, however, without saw or knife, and the stump healed and he is as well as ever. This is considered one of the most remark-

Barnum says that those who think the world is going to ruin through rum would see their error if they could look back fifty rears at the drinking habits of New England. He drank freely until 1847, and was then converted to total abstinence by a speech of Chapin's; and in 1860 Williard Parker scared him so about tobacco that he has never smoked since.

speech of Chapla's; and in 1860 Williard Parker ecared hims on about tobacco that he has never smoked show.

The Young Churchman is responsible for the statement that a certain religious paper in this country printed two editions of the issue in which a notice of General Grant's death appeared, one for the North and the other for the South. In the Southern edition it compared Grant to Wellington, Lee and others, while in its Northern edition it substituted Napoleon for the name of Lee.

The one chasp thing in Japan is the washing, which is well and beautifully done at the laundries in every foreign settlement at the moderate rate of \$2.50 for 100 pieces. The skirt or single piece of the most elaborate frilled and puckered dress is counted in at 2½ costs, as well as a single handkerchief, and the smallness of the laundry bills is a perpetual surprise and the greatest comfort in life.

A London caterer, who provides for the inner wants of opera goers, has learned to distinguish nicely the gestroponic desires of the admirers of the different styles of modern music. "On the nights," he says, "when they play Wagners music I sell five times as much larger beer as usual. On Mendelssohn nights nobody wants any ham sampwiches, and as I get 85 per cent. out of them I guess I don't think much of int. Mandelssohn. Strauss is the composer to make the wine go off. A man feels well off while he listen to a walks of Strauss, and he orders his bottle of champagne freely."

At the recent Freuch conference for the savancement of science some interesting experiments were not actually administered, but were placed at the back of the patients beade, and were used without their knowledge, Under these circumstances optum produced sleep, leochol caused drumenness, and abstitute brought on paralysis of the legs. In wome campbor gave rise to religious ceatary, and in men convulsions; many drugs were employed, and all of them gave their characteristic effects, though they were all contained in vials or wrapped in paper.

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An ocean steamer lately took out to New Zealand consignment of "bumble been." At present clover oce not "seed" in that country, because there are o bumble been to fertilize the flowers. The important page that the bumble bees will save him \$5,000 year in clover seed.

TRICKS ON THE TRACKS.

ngers from which Engineers Save the Public and Themselves.

One who is accustomed to railway travellog can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous trials.

This rivairy, it is said, sometimes brought to the doing of utterly mean tricks. A Nickle Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was re-instated, however, after he proved that some rival had filled his oilling can with enery. Another new engineer was suspended for burning out the fines of his boiler. Through grief at the loss of his position he died, and then a conscience-stricken irial confessed/that he had put oil in the tink so that it foamed and showed water at the top guage, when it reality there was scarcely a quart in the boiler?

These intense jealousles, together with the terrible anxiety incident to their work, has a terribly straining effect on the nerve, and statistic-tiel us that, though Locobacitive Engineers may fook strong and vigorous, they so not all a hearty class. Ex-Chief Engineer A. S. Mampton, Indianapolis, Ind. (Div. 143), was one of those apparently hearty men, but he says: "The anxiety, strain and joiling came near finishing me." His sufferings localized in catarrh of the bladder, but he used Warner's safe cure faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohlo, assistant Chlef engineer, and other prominent members are also emphalic in fis praise.

The Locomotive Engineer's Brotherhood has 17,000 members and 240 divisions. Its headquartiers is in Cleveland, Ohlo, where Chief Engineer Arithur for twenty years has exercised amost dictatorial sway, if was organized in August, 1863, by the employees of the Michigan Central. It has given nearly two million dollars to the widows and orphans of deceased members.—The Brailicoy Review.

The prison population of Great Britain was twice as large in 1850 as it is now.

Сомо, Colo., April 2, 1885.

Dr. Peiro, Chicago:

Li proved very effective. I shall soon need another.

I am fully aware that nasal catarth, with a tendency to consumption, can not be cured with nostrums. The Oxygen treatment is scientific, and I believe in it. Yours truly,

Inclose stamp and address Dr. Peiro, Chicago Opera House, for an interesting book, 120 pages, litustrated, with four colored plates and engravings—complete history and action of this oxygen treatment, with many testimonials.

The present English political campaign abounds black eyes and drunks.

A Printer's Error.

A Printer's Error.

Sweet are the uses of advertify, the printer's copy said, but he set it up, sweet are the uses of advertifsing. Sweet, indeed, to those who in sickness and suffering have seen the advertisement of some sovereign remedy, which upon trial has brought them from death's door. The best thing I ever saw in my pape was the advertisement of Dr. Pierco's Tolsien Medical Discovery''s is again and again the testimony of those who have been healed by it of lung disease, bronchial affections, tumors, ulcers, liver complaints and the lils to which flesh is helf.

The attendants at the cholera hospitals in Madrid and elsewhere in Spain are all Sisters of the Society 7 St. Vincent de Paul. All the regular attendants ed. All these devoted women are ladies by pirth, hiefly from Navarre, Cataluna and Valencia.

Gunn's Newest
(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninely fresh items; shows how to put in best sanilary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary allments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing libealth. 1252 pages royal octave, leather. See advertisement in another column.

A snall brought from Egypt to Engiand as a conchological specimen in 1880, and immediately gummed to a bit of cardboard, was found to be alive in 1884, after laying in the British Museum for four

"Nip't in the Bud!"

"Nip't in the Butl!"
Sad to say, many a good thing stains to nothing
more than a fair beginning. On the other hand it is
a matter for congratulation that the growth of some
eril things may be also promptly frustrated. A large
proportion of the cases of the most wide-spread and
fatal of diseases—consumption have their inception
in massl catarrh. Dr. Sage's Catarrh Remedy is
pleasant, soothing and effectual. Try it. It has
cured thousands. All druggists.

Cement stuck full of big round pebbles from the each, which are painted so as to shine, is the latest ecoration for the front of a sea-side cottage.

Nothing Made in Vain.

Nothing Made in Vain.

We are told that nothing was made in vain; but what can be said of the lashlonable girl of the period? Inn't she maiden vain? Hood's Sarsaparilla is made in Lowell, Mass, where there are more bottles of it sold than of any other Sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthess the system, and gires new life and vigor to the entire body. 100 doses \$1.

Professor Turner, anatomist, of Edinburgh, is said to receive the largest salary attached to any professorship, \$20,000 per annum.

For mearly 34 years I have been a victim of Catarrh. I have tried many remedies, receiving little for no relief. I bought one bottle of Ety's Gream Balm and derived more, resi benefit from that thin all the rest added together. You can recommend it as being a safe and valuable medicine.—A. L. FULLER, Danby, N. Y.

As one having used Ety's Cream Balm I would say it is worth its weight in gold as a cure for Catarrh. Ope bottle cured ma. S. A. LOYELI, Franklin, Pa. (See adv't.)

 Nervous Debility, in either sex, however induced, speedily, thoroughly and permanently cured.
 Address, with 10 cents in stamps for reply and book of rartieniars, World's Disponsary Medical Associao, 663 Main Street, Buffajo, N. Y.

California has two separate Presbyterian ch for the Chinese, and one for the Japanese.

Eminent physicians in England, France and merica agree that mouth-breathing is "one of the creathing disorders of the day." Fasher's Mouth-reathing Inhii-stor cures it. See adv.

Owners of faded plush goods can brighten them up by sponging them with chloroform.

The President of the Cambridge, Mass., Fire Ios. Co., recommends Hood's Sarsaparilla as a building up and strengthening remedy.

A colored woman won the prize for cooking at the cent Orieans County (N. J.) fair.

Hartford has a thirteen-year-old girl who tips the your sweetheart snore? If you think she ad her Fisher's Mouth breathing Inhibitor.

The owis in New Zealand kill sheep, slaying housands every year.

A TOILET LUXURY

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Cilo, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now have a fine-a head of high rs when I was

have as fine a head of bair as when I was sixteen," Bessle II, Bedloe, Burlington, VI., was troubled with a disease of the scalp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. A yer's Hair Vigos restored the scaip to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

the scalp, and re rr, Occoquan, Va Vigor, and had, a Nelson, Great B imors of the scali

parts a healthy virality to the re son of James U. Carter, is cured by Ayer's Hair Vig. than ever, Dr. Horatio Ne n excellent remedy for humo

Aver's-Hair Vigor impart normal condition. The s in scald head. He was c a fuller growth of bair th ds Ayer's Hair Vigor on c

Piano or Organ

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Decker Brothers Pianos.

If you can not call, send postal with your ad-dress, and we will mail you our terms, and cat-alogues of the above named, besides a fine fine of less expensive, but very desirable instru-

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DELAND& CO'S

Our Handy Lists

FOR Shrewd Advertisers

For 1885, eady and will be mail

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AYER'S Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be rejastabilished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every women who has arrived at the middle age, and wile wishes to retain the original. age, and who wishes to retain the original

beauty of her hair, should use this incomparable remedy. Mrs. O. O. Frescott, 18
Elm st., Charlestown, Mass., writes: "Two years ago about two-thirds of my hair
came off. It thinned rapidity, and I was fast growing bald. On using Ayer's Hair
Vigor, the falling stopped, a new growth commenced, and in about a month my
head was completely covered with short hair. My hair has continued to grow, and is
now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that crysipelas
in the head left his scalp as bald as an infant's. The use of less than a bottle of Ayer's
Hair Vigor produced a fine growth of new hair, of the original color.

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

BARLOW'S INDICO BLUE. and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. b. is. WILTHERGER, Prop., 233 N. Second St., Patl., Pa



SUPERB OFFER.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

The same Machine, but with half calinet case of black walnut, eight drawers and darp leaf, and the CHICAGO WEEKLY JOURNAL one year

EVERY MACHINE WARRANTED FOR 5 YEARS.

Chicago Weekly Journal

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which will cost you nothing.

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Chicago Evening Journal, 159 & 161 Dearborn St.,

Chicago, Ill.



NORMAN HORSES.

NEW IMPORTATION

is fine condition June 15, 1884. Ha collection of choice animals. STABLES AND HEADQUARTERS LOCATED AT NORMAL,

DILLON BROS., NORMAL, ILL.

FREECIFT | 4 copy of my Medsumption, bronchitte, Asthens, flore Throat, or Ostarrh. It is elegantly printed and fillestead; 14. 12mo, 1879. It can trien the means of sering many va-tirest, front name and port-office address, with six con-sistent printed by the contract of the con-graph of the contract of the contract of the con-sistent printed by the contract of the con-putits not described.

Take all in al'.

- Take all the Kidneys and Liver Take all the Blood purifiers.
- Take all the Rheumatic ren ... Take a'l the Dyspepsie and Indigestics curus - Take all the Bruis and Nerve force
- -Take all the Great health restorers -In short, take all the best qualities of all these, and the
- Qualities of all the best medicines in the world, and por
- -Ruters have the best curative qualities and powers of al concentrated in them
- -And that they will cure when any or all of these combined. Fufting
- -A thorough trial will give positive proof of this

Hardened Liver.

Five years ago I broke down with kidney and fiver complaint and rheumatism.

became hard like wood; my itmbs were puffed up and filled

I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has southed a mirrocle in my case; otherwise I

would have been now in my grave.

J. W. Mongr. Hoffale, Oct. 1, 1881.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctor.

Ing.

I was completely discouraged, until one year ago, by the advice of my paster, I commenced using Hop Bitters, and I to one mouth we were all well, and none of us have seen a disk day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one decired wish will be all those R. A. Workinshan.

A. Workinshan.

Prosecute the Swindlers!!!



A MAN



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

Great Rock Island Route

The Fast Express Trains between Chicago oria, Council lituffs, Kansas City, Leavenworth chison are composed of well ventilated, finel-istered Day Coacles, Marnifesht Pullman P

The Famous Albert Lea Route The Famous Albort Lea Koute Is the direct and favorite like Jetween Chicago and Minneapolis and it. Paul. where contections are made British Provinces. Over this route Fast Express Trains are run to the watering places, nationer except, pictoryces. Over this route Fast Express Trains are run to the watering places, nationer except, pictoryces love the watering places, nationer except, pictoryces leaves and fasting and fortier Takota. LINK v. to forece and Kanlands of interior Takota. LINK v. to forece and Kankakou, has been opened between Cincinnett. Indian-apolis and Lafay yete, and Council Burks, Kanasac City, Minneapolis and St. Paul and intermediate points. Minneapolis and St. Paul and intermediate points. Ottomable as well as tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

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R. R. CABLE, E. ST. JOHN,
Propt & Gen'l Myr, Gen'l Tat & Pass. Agil,
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DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston,

I show giving attention to the treatment of chronic discass a sided by psychopetric diagnosis and the use of new remedies, dispressed by himself. His refidence is in the mose severally healthy and picturesque location in Boshon, and he car recades a few irradiate in the family for medical care. MRR. BUCHANA's continues the practice of Fayichometry—full written options, there dollars.

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PHYSICIAN OF THE "NEW SCHOOL,

Office: 481 N. Gilmore St, Baltimore, Md.

During Siteen years past Mas. Danskin has been the pupil' of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through

of ann measure of the state of

THE AMERICAN LUNG HEALER

Prepared and Magnetized by Mrs. Canadria.

is an unfailing recently for all diseases of the Throat and
containing recently for all diseases of the Throat and
prince 12.00 per butle. Three bottles for \$5.00. Addisease
Saka

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lowing day showed how well he stood the text.

The author, an old man claim to have a memory more to
be trusted by training under this system [has even walls be was young.—Choppy Inter-Occus.

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nstomed to begin their studies with

were accustomed to begin; their studies with poetical works.

YIII. It was unlawful for the Druids to commit their secrets to writing. The Roman Augurs were sworn to secrecy.

IX. The Druids taught the metempsychosis. This was the belief of the unlearned Romans, and as such is ridiculed by Cicerc, Orld, and Seueca.

X. The Druids discoursed much of the stars and the motions; of the magnitude of the world; of the nature of things; and of the greatness and power of the immortal gods. Such speculations employed the Roman clergy, as we learn from Cicero, Plutarch, and Ammianus Marcellinus.

These parallels cover almost every important particular in Druidism stated by Casar, except the fact of human sacrifice (which doubtless was correctly stated by Casar independently of reference to Roman custom); and though they are not absolutely demonstrative of his dependence on Roman law and institutions in the preparation of his account of the Druids, yet they entail gave suspicion that such was, indeed, the case, and render very doubtful, the accuracy of his narrative.

THE GODS OF THE DRUIDS.

THE GODS OF THE DRUIDS.

Creast, it will be remembered, has told us that the Druids adored Mercury as their chief divinity, and next to him they worshiped Apollo, Mars, Jupiter, and Minerva,—their beliefs concerning them being mostly the same as those of other nations. How little reliance can be placed on the accuracy of this statement, is indicated above by Max Mueller. As Ritson tells us (Memoirs of the Celiz, 1827, pp. 86, 87, note), "either the superstition or the vanity as well of the Greeks as of the Romans seems to have persuaded them not only of the omnipresence of their peculiar delites, but that they were acknowledged by all other nations;" and as Hume says (Natural History of Religion, section 5; in Philosophical Works, Edinburg, 1826, iv: 462), "the Greek and Roman travelers and conquerors, without much difficulty, found their own teleties every where, and said: This is Marporfy, that Venus; this Mars, that Neptune; by whatever title the strange gods might be denominated." The author of the History of the Gauls in Universal History, London, 1780, xvi. 334, 335, remarks that to acquire a toleratile idea of true Gaulish religion, weshould not have recourse to that of the Greeks and Romans, from whom originally they differed as much, not only in this, but in almost all other respects, as possible. "Much worse," continued he, "have they succeeded in this point who have transformed the Gaulish delites into Greek and Roman divinities. * * * We must be aware how we depend too much on those few ancient authors, whether Greeks or Romans, who have occasionally spoken of them. These slight particulars they have left us of Gaulish religion, sufficiently show, that they knew little of it; and that, even in those points in which they do not disagree with one another, they have betrayed such a fondness and partiality for their own, as if they had considered it the mother, and the other, as the offspring." "The Greeks and Romans," says Prichard (Physical History of Mankind, 1841, lil. 184.) "ancied that they recogn

haps intended for Sieter, the god whose name has been preserved in our Saturday." (The Celt. the Roman and the Saxon, Philad, 1875, p. 68.)

The presumed Celtic names, in a Latinized form, of some of the principal Druidic divinities, have been handed down to us in classic authors. Lucan, we have seen, names Hesus, Teutates and Taxanis, or three of their leading deities, to all whom human sacrifices were offered, and Lactantius names Esus and Teutates as worshiped with human sacrifices. Esus or Hesus is supposed to be the Celtic Mars; Teutates is held to be identified, with Mercury; and Taranis is presumed to be Jupiter. Torans in Gaulic, and Tarans in Cymraig and Armoric, signify "thunder;" and Jupiter being "the thunderer." it is supposed the Celtic god Taranis (or Tarans) was the spirit of the thunder and hence the analogue of Jupiter. (Anthon's Classical Dictionary, 1867, p. 534.) 'In some copies of Livy, book xxvi. chap. 44, the name of Mercurius Teutates occurs, and in other copies simply Mercarius. In Welsh Due Taith means, we are told, the god of traveling, and some think there exists a connection between this and Teutates; others derive the name from two British words. Agu-tati signifying God, the parent or creator. (Prichard's Physical History of Mankind, pp. 185. 186; Anthon's Gassical Dictionary, p. 1301; Ritson's Celts, pp. 87-89, note.) Hesus, also called by Roman authors Heauss and Esus, has been often ideatified with a certain "Hu the powerful" (Hu Cadam) who figures conspicuously in the traditions of the Welsh or Cymric race. These traditions represent the, Cymri as being unfer the leadership of Hu in their migrations from the East to Western Europe, and in their conquests of Gaul and Britain. "A priest, a warrior, a legislator, and, after under the leadership of Hu in their migrations from the East to Western Europe, and in their conquests of Gaui and Britain. "A priest, a warrior, a legislator, and, after casth, a god, he united in himself all the attributes requisite for the chiefof a theocraey," and he is supposed to have implanted in Gaul and Britain the religious and political system of Draidism. (Anthou's Classical Dictionary, pp. 534, 541, 615.) The identity of Hesus and Hu is disputed, however, by Reynaud (Elegriti de la Gaule, 1980), who claims that Hesus was the type of the Absolute Supreme Being, and quite distinct from Hu, the leader of the Cymric Gauls. Another diallic divinity is identified by some with Apolio (Priebaro, Physical History of Manind, p. 180), and variously called Bells, (Rerolan, Markon Basileia Historion, 18b, vili. cap. 3), Bellenus (Julius Capitolinus, Marimeni, 2), in Historia Augustan Scriptores). Belenus (Textullian Apology for Christians, ch. 24, in Ante-Nicase Library, xx. 103) Balenus (Ausonita, De Professores Burdigolae, Corm. 2) and in inscriptions Beleno and Bellino (Martin, Eeligon des Gaulois, 1. 379, 381; Ritson's Celiz, p. 91, note). By some this god is identified with Bel the sun, adored by the Irish and Highland Scotch. (Elison, loc. cit.) The

Gauls and Britons are also said to have worshiped lakes, the winds, and other nature-delties (Anthon, Classical Dictionary, p. 534; Ritson's Celts, pp. 89-94; Richard of Circa-cester, in Six Old English Chronicles, p. 4901

The above plainly evidences that nothing positive is known of the characteristics of the Druidic divinities, except, perhaps, that they were personifications of the powers and forces of nature, and that bloody human sacrifices stained their altars in profusion. Even their names are doubtful in every instance, as but little dependence can be placed in the confused Latinized forms thereof which we find in classic writers or in Latinized inscriptions.

PLINY. THE OAK, AND THE VICE.

which we find in classic writers or in Latinized inscriptions.

PLINY, THE OAK, AND THE MISTLETOE.

The only authority we have for the statement that the coak was sacred to the Druids, and that the mistietoe upon it was gathered by them with much ceremony, being cut by them, in white robes, with a golden sickle, is a single passage in the Natural History of Pliny the Younger,—a work teeming with inaccuracies, absurdities, and marvelous prodigles. "If one half of the vast bulk of the writings of the Druidites has expanded from the passage in Casar, the other half may trace its inspiration to the still shorter morsel of Pliny; and so a large department of human knowledge has no better foundation than one of the minor marvels told by one of the most credulous writers of the ancient world" (Edinb. Rec. cavill. 22). "The thrilling accounts of the white robes and the golden sickle," says Max Mueller, "belong to Pliny's 'Natural History,' by no means a safe authority in such matters" (Chipp, iii. 241). It is therefore very doubtful whether the Druids really did wear white-robes, though its constomary nowadars for them to be always so represented.

It is also doubtful if the oak was held sacred by them. The oak is called drus in Greek, and it has been thought that the Greeks were misled by the resemblance in sound between this and the name of the Druids, and so framed a theory about the sacredness of the oak among the Druids. Moreover, in many of the Irish Druidical tales the mountain-ash is mentioned as sacred, but never the oak, though that tree was common in the country (Dublin University Magazine, luxxvil.529). As regards the misletoe, it has been noted that though it is occasionally found on the oak in Britain, yet his occurs so rarely that it is difficult to suppose the Druids could have got a supply for their purposes from such a source (Dr. Glise, in Siz Old English Chronicles, p. 432, note). There is much probability that the white robes, the sacred oak, and still more sacred mistletoe of the Druids, all belon PLINY, THE OAK, AND THE MISTLETOE.

THE SPIRITUAL HIERARCHY OF THE DRUIDS.

realm of the mythical:

THE SPIRITUAL HIERARCHY OF THE DRUIDS.

It is commonly believed that the Druidic priests ruled supreme, both in civil and in religious matters, over an extent of country almost rivaling that of Papal Rome at the present day, and a grand, imposing spiritual hierarchy is predicated of them, dating from a remote antiquity, surpassing in the supremacy of its power all similar institutions known to history, that of Pápal Rome perhaps excepted. This, also, is in all probability more mythical than real. No substantial evidence exists of the actuality of this Druidical Popedom, with its arch-druid, or pope, and conclaves of minor druids, or colleges of cardiuals, wielding omnipotent sway over all matters, civil, political, criminal, legal and theological. The records of history give us no indications of the presence of so powerful a body. "We hear nothing of statemen endeavoring to conciliate them, and use them as an instrument for political ends, nor, on the other hand, are we told the history of any long contest with their influence, or any weighty blow struck at their cristence." It is to the untrustworthy and imperfect account of Cosar that we must look for the origin of these exaggerated conceptions of the Druidical power. Subsequent classical aithors merely followed Cessar in their reference to the Druidic hierarchy, and as has been shown, the Cessarian narrative cannot be relied upon. Certain it is that Cessar himself, although attributing to them such formidable power, paid not the slightest attention to them, so far as consideration or anxiety for their supposed influence was concerned, in his memorable conquests of Gaul and Britain. It is, therefore, safe to say, that no such power as was attributed to them by Cessar was sever in their hands, (Edinburg Review, exviii. 23).

THE SCIENCE AND PHILOSOPHY OF THE DRUIDS.

safe to say, that no such power as was attributed to them by Cesar was ever in their hands, (Edinburg Review, exviii. 23).

THE SCIENCE AND PHILOSOPHY OF THE three in the man ames in the interest of the Druids rest upon the same interest of the Prindic hierarchy, the sacredness of the oak and mistetoe, etc. A short passage in the unveracious chronicle of Casar — in which it is related that the Druids instructed the youth concerning the movements of the youth concerning the movements of the stars, the extent of the world, and of our earth, the nature of things; and the your and majesty of the gods—is really the only foundation for the stupendous structures reared by the Druidists, in which the Keltic priests are represented as cultivating assidually in the discovery and application of the great scientific truths of the present day. The passages in Strabo, Diodorus Siculus, etc., quoted in part one of this essay, and bearing on this point, are simply copies of Casar's loose hon's Celts. There is abundant evidence that the Druidic superstition and barbarism. Magic and astrology appear to be the summon bonum of their stronomy," says Prichard, "was connected with gross superstition and barbarism. Magic and astrology appear to be the summon bonum of their stronomy," says Prichard, "was connected with gross ocalled science was connected with gross and manything really constituting science." (Physical History of Mankind, iii. 189). The Druidic philosopher was not called from his secluded retreat to "communicate discoveries advantageous to society, the result of his application to natural philosophy or politics; it was in fact rather astrology than anything really constituting science." (Physical History of Mankind, iii. 189). The Druidic philosopher was not called from his secluded retreat to "communicate discoveries advantageous to society, the result of his application to natural philosophy or politics; it was in fact rather astrology than anything really constituting science." (Physical History of Mankind, iii. 189) periods. It was in fact rather astrology than anything really constituting science "(Physical History of Mankind, iii. 183). The Druidic philosopher was not called from his secluded retreat to "communicate discoveries advantageous to society, the result of his application to natural philosopher politics; it was not to open new sources of trade and manufactures, or new improvements in legislation; no, it was to behold one of his own species stretched on his back, his breast dissected with the stroke of a. sword, while the philosopher and Vates stood around, and with curious eyes viewed the convulsions of the bridge and from the spectacle deducing cruel presages" (Dubi. Univer. Mag., ixxvi. 41). Such was probably the real as against the supposititious science of the Druids.

"The Testimony of Ausonius.

"Of all the men of genius of the Old World none could have had a better opportunity of knowing something of the Druids, had they been the mighty hlerarchy they are supposed to have been, than Ausonius." a native of Bordesux in the fourth century. He seems to have been than Ausonius. a native of Bordesux in the fourth century. He seems to have traveled a good deal, and was, no doubt, familiar with the town of Dreux.

which, according to Cæsar and his Druidic commentators, was "the very Vatican of the great hierarchy of the Druids." Ausonius twice mentions the Druids (see part first of this essay), but not a word relative to their dominant power either then or in former times. They are mentioned by him as the ancestors of two Apolionites or Bellenites, and are spoken of as undefined and seminythical persons of the obscure past, descent from them being spoken of as if it were from Hercules, Apollo, or Boreas. Ausonius's idea of the Druids was that of a race or caste. In which he is totally at variance with that of Cæsar, who says that they were a priesthood created by education and training, and that their ranks were recruited from without by young men ambitious of participating in their powers and privileges (Edinb. Rev. exylii. 26, 27).

THE WEISH TRIADS AND IRISH BARDS.

The claim that the Triads of the Welsh Bards and the pedical relics of the Irish

In their powers and privileges (Edinb. Rev. cxviii. 26, 27).

THE WEISH TRIADS AND IRISH BARDS.

The claim that the Triads of the Welsh Bards and the poolical relics of the Irish Bards ambody the traditions and philosophy of the Druids has been shown to be baseless. None of these are of any very high antiquity, and there is no evidence that any genuine relics of Druidic lore are found in them. "Although so much has been written on the religion of the Gauls and Britons," says Friehard, "the extent of bur real knowledge on this subject is extremely limited. Nothing is more suprising than the confident manner which many Welsh writers have assumed, and the imposing air of authority with which they lay down positions supported by little or no evidence. Some of these appear to have imagined that they possessed by birtright a claim to be believed on their mere assertion.in all that they have thought fit to dream and invent respecting the opinions of their forefathers. They make an appeal to oral tradition, and pretend that the bards of Waleshave handed down among them the esoteric doctrines of the Druids by a perpetual succession from the time when the pagan worship of the ancient Celts was in full prevalence and integrity. That they actually possess such traditionary knowledge they have never condescended to furnish the slightest proof. They have indeed the remains of bards, some of which, and particularly the verses Tallessin, contain many obscure passages, which are, like the Sibylline poems, of dark and mysterious import, supposed to be pregnant with mysteries of old mythology, and equally susceptible of aimost any interpretation... But the poems of Welsh and Irish bards, composed some centuries after the establishment of Christianity in Christian, among a people whose intellectual character had been entirely formed upon the model of monkish lore...can hardly be trusted as exhibiting an authentic representation of the primitive mythology of the Gauls" (Phys. Hist Mankind, ili. 183).

DRUIDISM IN BRITAIN AND IRELAN

DRUIDISM IN BRITAIN AND IRELAND.

It is popularly supposed that all over Britain and Ireland in ancient times Druidism reigned supreme, and that serpent-worship was one of the most characteristic phases of the Druidic culte. This belief is almost wholly due to the fanciful speculations of the Druidists of the 18th and 19th centuries, who have erected a stupendous and towering structure of surmises and theory, with scarcely a single indubitable fact upon which to rest it. Touched by the magic wand of scientific verity and critical analysis, the whole mass is dissolved into nothingness. Even the existence anywhere in Britain of Druids at any time rests upon very scanty evidence, and their supposed connection witif serpent-worship is based upon still scantier evidence. Pliny's passage concerning the serpents' egg is, says Dr. James Fergusson, "I believe, the Only passage in any classical author that connects the Druids with serpents, or by implication would lead us to suspect that some superstition regarding serpents may have existed in Gaul... There are, I believe, only two very short paragraphs in any classical authors which mention Druids in connection with Britain, and not one that mentions serpent worship, and no English author prior, at all events, to the 13th century alludes to either the one or the other. Of the two classical passages, that of Tacitus applies strictly to the 1sle of Mona (Anglesea)... The other is that in Caesar's Commentaries. [This passage states that the Druidical hierarchy is supposed to have been devised in Britain and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generality proceed thither for the purpose of studying it.] Had this slight allusion not slipped from Caesar's pen, there would have been absolutely in evidence of the existence of Druids in England; and after all it hangs upon the value to be assigned to the word "existimatur, it is thought or believed! Neither Caesar nor any other Roman ever said he saw a Druid in this country; they n

prevalent notion that they had originated in Britain, even hint, that while in that country, he had either met with any of their order, or been able to collect any information concerning their tenets on ties" (History of Ireland, p. 75). "Strabo, Pomponius Melo, Pliny, and Sobinus, all of whom speaks of its [Druidlams] existence in Gaul with astonishment and abhorrence, seem not to have heard of any part of Britain in which it prevailed." Pliny, however, speaks of Britain as oe eutirely devoted to magic in his time, as to seem to have instructed the Persians; but his expressions are so vague and general, that they cannot relate to Druidism exclusively." "No mention is made of Druids in any other part of Britain [except Mona]; though had Agricola collected any information respecting them, or met with any traces of their worship, during his expedition into Scotland, we cannot suppose that Tacitus would have neglected to notice them in his life of that general. As the Druidical superstitions were so singular and so monstrous, we may consider ourselves justified in regarding the silence of the ancient writers respecting them as a sufficient proof that they describe" (Edinburg Review, iv. 395). Ritson tells us that "it is also pretended that there were Druids in Irelandjour no ancient authority can be produced for the assertion" (Celts, pp. 23; 105). Instead of Gaul having received Druidism from Britain as Cesar supposes, the converse is generally regarded as nearer the truth. Being more or less completely surpressed in Gaul, it is thought that its survivors carried it to the coasts of Britain, but that it din not pensitate to the interior of that country, and perhaps it may also have gained some footing in Ireland; but on these points nothing positive is known. Taticus states that the inhabitants of Britain that are nearest to Gaul resembles the Gauls; that it is probable the Gauls originally took possession of the neighboring coasts; and, that the sacred rites and superstitions of the Gauls were Assertable among t

TWO GHOST STORIES.

One of them in the Process of Evolution and the Other Completed.

One of them in the Process of Evolution and the Other Completed.

This part of Burlington county, Cream Ridge, N. J., has in process of production a ghost story with notable modern improvements. A few nights ago a party of four persons driving along a country road near Ellisdelle, saw the agure of a man standing by the roadside ahead of them, motionless. It neither moved nor spoke as they passed it, and each noticed that it was headless. The negro driver lashed his horses into a gallop. The others looked back, but there was nothing to be seen on the spot where the headless man had been standing. All agreed that the figure had on a white shirt and red suspenders, and was without a head. It was seen distinctly in the moonlight.

Hard-headed farmers laugh at the ghost idea, and say that the figure was either a scarecrow set up by boys, or a tramp who had temporarily removed his head to rest his shoulders. Half a dozen negro farm hands, however, have already succeeded in remembering that they have met the same headless phantom in lonely roads and dark corners of the woods recently, and as soon as somebody can think of a murder to fit, an elaborate and highly ornate ghost story will be ready for publication.

The interest over the headless phantom of Ellisdale has revived a story of a few years ago, when two eminently respectable citizens, driving a young cott along a narrow tagd with a steep embankment on either side, saw another horse and buggy coming toward them at a terrible gait. To avoid a collision they sang out lustily to the approaching driver, and just as he had almost met them, his horse turned sharply, dashed up the bank, and disappeared. The gentlemen stopped, and, getting out, went up the bank to apologize to the other driver, but scuttled down again and drove off at a gallop when they found the bank crowned to the very edge with a thick growth of pines, into which a horse could by no means have penetrated. It was a case of Flying Dutchmen on whels. They endeavored to keep the story quiet, but it leake

Some curious details regarding the munion services in olden time have just beer developed. One noticeable thing was the quantity of claret and Burgundy consumed. In 1590 there were used at the first communion a puncheon and nine gallons, and at the second a puncheon and six and a half gallons. The total cost was five hundred and ten dollars. In 1656 the corporation of Glasgow paid for the same purpose as much as aight hundred dollars. quantity of claret and Burgundy consumed

The North, Central and South American Exposition at New Orleans, opens on the 10th of November. The day is intended to be a tribute to peace and good will between the various nations of the three Americas.

Thirteen years ago a Mr. Watkins went to the city of Gaudalajara, Mexico, as a Protestant missionary, and found no one to welcome him. At the end of the year he had sixteen converts. Now there are sixteen hundred members of Protestant churches in the neighborhood. The city itself contains nearly 100,000 people, and now has street railways, electric lights, telephone service, etc., though not yet connected with the capital by rail.

In the British Medical Journal, Dr. Foth-ergill says that a patient dying of exhaus-tion is generally dying of starvation. "We give him beef tea, calf's foot jelly, alcohol, seitzer, and milk; that is, a small quantity of sugar of milk and some fat. But the jelly is the poorest sort of food, and the beef tea a mere stimulant. The popular belief that beef tea contains 'the very strength of the beef,' is a terrible error; it has no food value."

After Hartnet, the doomed man in Columbus, O., had shaved during the afternoon, he ordered a pair of sneak slippers, in which he wished to be hung, and, after trying them on and putting on his clothes, said every thing was now ready with the exception of comb-ing his hair. As evening approached the prisoner was taken from the execution de-partment and given an opportunity to see the last sunset for him on earth. With at-tendants he passed down the corridors, along the entire range of the cells, and across at the rear of the main office and up into the hallway of the new range of cells on the west. He ascended to the battlement overlooking the city and housetops to the west, and gazed intentity for a time on the sinking orb of day, and when the sun had finally passed from view and a halo lit up the western sky, the attendants expected to hear Hartnet say something regarding his last view of day, mingled with regret over his fate, but they were somewhat surprised to hear Hartnet say: "When that goes down again I will be flying about among the little angels."

The dying act of Jumbo, if the newspaper reports are reliable, would indicate that a large spirit occupied that massive body. When he realized that the freight train was bearing down upon him at a thundering rate he made a rush for the baby elephant, "Tom Thumb," that accompanied him, and grasping him in his trunk he threw him away across the track as if he had been a kitten across the trage as it he had been a keven and then tried to get out of the way himself, but it was too late and, he was crushed by the engine. It would seem as if the universel could not afford to spare a soul that was willing to lose its earthly life in trying to save another, even though that soul belong-ed to an elephant.— Unity.

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"The Occult World"-Theosophy.

"The Occult World"—Theosophy.

To the Editor of the Religio-Philosophical Journal:

I have just carefully read "The Occult World," by A. P. Sinnett, which a friend in Boston gave me last summer. Both in his own English home and in this country the books of Mr. Sinnett have gained such regute, as his "eloquent style and his ability would naturally command among a class of intelligent readers who are looking out beyond the common range of thought. He is a devoted member of the Theosophical Society, a personal friend of Madame Blavatsky, has spent some time in Hindostan, and there learned something of the occult lore of which he tells us. The "adepts" and "mahatmas" he has met, and the mysterious "Koot Hoomi" has sent him letters through the air. All the marvels he narrates are, of course, doubted by many, and I cannot say that I could accept them all, but, fer the argument sake, we will grant them to be true. His own sincerity is apparent; his devoted earnestness and ingenious arguments enlist and interest the reader. The conclusion he reaches is that these marvels are the work of the human will and wisdom of personson this earth, natural results of that mastery over the occult forces and obedient material objects in nature which the mind of man, or rather the inmost spirit of gwen, attains by such exalted training and such culture in spiritual selence as the secluded Indian "adepte" in Thibet and among the Himalayan mountains have made the end and object of their lives. This theory rules out the agency of spiritual beings from the life beyond, exalts the powers of the human spirit while in these earthly bodies, but ignores their powers when the same spirit is master of the celestial body in the life beyond. This theory of Theosophy ignores Spirituadism, has nothing to do with spirit presence or power, save of spirits still in their mortal forms, and does not bring the presence.

Spiritualism recognizes the wonderfur nortals near us, or recognize their

blessed immortals near us, or recognize their presence.

Spiritualism recognizes the wonderful powers in man, gives the facts of clairvoy-ance, magnetism and psychometry as evidences of them, and grants that, in this life on earth a higher culture will develop new mastery over nature. So far it agrees with theosophy, but where this stops, Spiritualism goes on, recognizes the growth of our interior faculties in the life beyond, and gives us the wonderful facts of spirit presence and power as proofs of that growth. Theosophy has its uses, but is narrow in its range. Spiritualism has larger and richer uses and far widder range. It includes all of theosophy that is of any moment, as the greater incides the less.

This error and narrowness in the theory of

error and narrowness in the theory of hy is my main object of criticism, and is needed on it because there is a class a word is needed on it because there is a class of persons whose inner life is being awakened, but who disliking Spiritualism, would find some other way to account for its facts, and turn to the glowing prayer of Sinnett and the finely drawn theorising and striking facts of other theosophists for relief. This may serve them for a time, but when that narrower realm is traversed, their souls will begin to ask, "What is beyond?" and only Spiritualism can give answer.

ass, "what is beyond" and only Spiritual-ism can give answer.

Mr. Sinnett gives us many "occuit phen-omena"—raps, ringing of bells, voices in the air, "astral bodies," transmission of distant objects, etc.,—but these are such, many of them, as I have met in my tkirty years of in-vestigation, or such as Spiritualists are fa-miliar with, and therefore need not be dis-puted.

miliar with, and therefore need not be disputed.

Ridently in his mind occult phenomena are far greater than those of Spiritualism, and the philosophy of the theosophy and of the Asiatic "adepts" with whom they are in sympathy, is the grand rounding out of a sublime system, compared to which the spiritual philosophy is "arnde and shallow. In marrating a remarkable fact he says:"

"Every Spiritualist will recognize that the

transport of a letter (through the air) from a ship at sea to Bombay, and thence to Calcutta, with a definite object and in accord with a pre-arranged plan, is something quite out-side the experience of mediumship."

On board that ship was Mr. Eglinton, of London, a medium whose personal excellence and capacity our author grants, and whose presence and acta were part of this "pre-arranged plan." Who can say that it was not a part of his "experience of mediumship," as well as of the occult experience of certain theosophists?

A deep sense of the superiority of Hindu "adepts" over all others is apparent. On page 85 we are told: "There is no claivoy-ance of which the western world has any Knowledge, comparable in its vivid intensity to the clairvoyance of an adept in occultism." A rash assertion this! With no wish to lessent the real merits of these excellent Hindoos, I must say that no fact he brings of their clairvoyant vision at all trancends facts of like kind I have witnessed in this country. Bot it is not of highest consequence whether the best clairvoyance is in New York or in the Himalayas, the faculty inheres in the race, as do other spiritual faculties. The theosophist recognizes it in this life and would cultivate it here, the Spiritualist recognizes it, too, in the great hereafter,—an illustration of the wider range of the latter. Mr. Sinnett says: "The phenomena and not spirits from the higher life. The "adepts" who work these wonders are an ancient brother-hood so secluded and secret, that their very existence is in doubt in many minds. That existence I will grant, bearing in mind that personal safety, vulgar prejudices and European scoffs may have led them to this esoteric career, and, no doubt, their personal purity, solitary thought and interior culture may have developed high powers and wide reach of subtle influence, and the Hindoo temperament and stmosphere may favor their researches. Allowing this much leaves me still free to agree or disagree with certain statements of Mr. Sinnett. Speaking o

more merey in beings belonging to a superior scheme of existence."

These mysterious brothers "cannot be in error," we are told, the emphasizing italic word being Mr. Sinnett's. Must reason, and intuition, and conscience, bow to the mahata? Have we a Hindoo Pope? Dangerous ground this! To answer this, and also the assertion that Spiritualists have heretofree conceived certain "entirely abnormal" faculties and powers to inhere merely in beings from the higher life, I give a word from an article of my own on Home Circles, writtenbefore I knew aught of theosophic views, and giving not merely my ideas but those of many of the best Spiritualists:

"To sit in circles, se to witness the best medium-

"To onsult the spiritual intelligences as infallible."

"To sit in circles, or to witness the best medium-ship, as mery wonder-seekers engely looking for some test of spirit-presence, but paying no beed, and giving no thought to the wondrous powers of the spirit in us. is of small benefit—often a positive injury."

"To consult the spiritual intelligences as infallible."

oly.

To consult the spiritual intelligences as infallible thority, or to ask their help and weakly and noily to rely on them in matters of selfish gain or ordinary life, is unwise and enervating? No voice angels which contradicts the reason had intuin or of man is to be headed, for they are fallible so ourselves—often wiser, yet liable to err.

tion of man is to be needed, for they are fainthe like ourselves—often wher, yet liable to err;

"We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. We are spirits clad in mortal bodies, they are spirits clad in incorruptible and immortal bodies, they are spirits clad in incorruptible low us in bonesty and, intelligence, others are above us; they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony—glorious and majestic, yet not infallible. There are no angels save the spirits of just men and greatiest true women. Their highest faculties and greatiest powers are but the development of like faculties

powers are but the development of like faculties which are in gerra in us. Cairvoyanes, for instance, is the spiritual sight, not dependent on our outward gree, but most perfect when those are closed. We get glimpses of clairvoyanes here; it may be the common vision of the life beyond.

"While the circle should be open and friendly to the Spirit-world, it can also be a school of psychological or spiritual science—a belp to know more of psychometry, clairvoyanes, magnetism, the gift of healing, and all sublid and fair-reaching faculties in ourselves. Thus we shall learn a new self-reversion, discover wonderful results of our own powers, and yet witness the finest spirit manifestations, gain the highest spiritual communion, and learn that the spirit world shove us is best understood by those who know most of the spirit life within us. "Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basts for a rational psychology, such as the world needs."

Plainly enough Mr. Sinnett does not understand those whom he misstates; but, more than this, he gives us a letter which came to him in some occult way from Koot Hoomi, his most venerated "adept" teacher, who says the Spiritualists have made their spiritual spheres "a future life that the true philosopher would rathar avoid than court."

Koot Hoomi is in the dark as well as his devotes—the blind leading the blind. This conceit is quite absurd, and quite like what

we hear from the bigots of science and dogmatic theology.

The criticisms in this book of the strong
tendency among some Spiritualists to ignore
the interior powers of man, and to attribute
all so-called abnormal phenomena—facts
such as our present science cannot account
for—to spirits beyond the veil, are good and
needed. To ignore or belittle the spirit in a
man is an error to be avoided. No doubt we
shall come to see that a portion of what are
now considered spirit phenomena will be
found to have their source within us here;
but that will leave another portion for the
source of which we must look up to the
blessed immortals, emigrants from our homes
to the "many mansions" prepared above.

Mr. Sinnett well says: "In themselves, abnormal phenomena, accomplished by the
will-power of living men, must be intensely
interesting for every one endowed with an
honest love of science. They open out new
scientific horizons.... faculties will be acquired.... that will bring the outworks of
science a step or two nearer the comprehension of some of the phenomena I have described. And meanwhile it seems to me very
interesting to get a glimpse beforehand of
achievements which we should probably find
engaging the eager attention of a future
generation, if we really could, as Tennyson
suggests:

"Steep through terms of mighty wars
And wake on science grown to more.

interesting to get a glimpse beforehand of achievements which we should probably find engaging the eager attention of a future generation, if we really could, as Tendyson suggests:

"Siesp through terms of mighty wars And wake on estence grown to more, On secrets of the brain, the stars As wild as aught of fairy fore."

He writes well also of 'the possibility, the accomplished fact, indeed, among adepte, of acquiring "the power of cognizing events by other means than the material senses," and of the bigoted skepticism of inductive science touching all which its little yardstick cannot measure or its clumy retoris analyze. Much to awaken deeper thought and give clearer insight is in these pages, and the merits of the able author I cheerfully admit and commend, while differing from his main conciusion, but that difference fam in duty bound to emphasize, for it is not merely his conclusion and theory but that of the theosophist whom he represents, which I hold to be absurd and erroneous

He, a representative theosophist, gives us creatin fine teachings and sundry wonderful occult facts, and accredits teachings and facts to certain Hindoo "adepts," and to "The Mahatma Koot Hoomi," leading us to attribute all like inspirations and powers to man on this earth and in these moral powers to man on this earth and in these moral powers to man on this earth and in these moral powers to man on this earth and in these moral powers to man on this complete from the life beyond, and while recognizing and commending spiritual culture and growth in this life, is silent touching such growth beyond the change called death. This ignores Spirituals. This rules out any agency of people from the life beyond, and while recognizing and commending spiritual movement and put out the light kindled for us by our immortal friends and brothers. Theosophy is indeed the unphilosophical absurdity of demonstrating man's once the spirit presence and influence. Man can do great things in occult ways while here, but nothing when he has goes to the hi his disciple Sinnett. Whatever theosophy may teach or accomplish in illustrating and enlarging man's inner life and the virtues and powers that go out therefrom is well, and the discriminating student will accept that work, but will reject the foilies which are attached to it, and will especially see how absurd it is that the less can supplant the greater or a sight of a part make our view of the whole more complete.

For "clearer sight and larger view," we must turn to the higher aspects of Spiritualism, where we find life and immortality one, the inner life and spiritual faculties of man both here and hereafter recognized, his great works here seen as promise of still greater hereafter, his human presence on earth as promise of his spirit-presence and power, felt or seen as he comes back to us from his higher home. The great question of our day is,

W. E. Coleman, lately published in the RELIGIO-PHILOSOPHICAL JOURNAL, and apparently clearly proved, we must find both Madame Blavatsky and Koot Hoomi quite crooked or mythical, and this would lessen the weight of a good part of Mr. Sinnett's narratives. But my main object is to show that Theosophy, as expounded in Asia by Mr. Sinnett and others, while it attributes such great occult powers to men in the body, yet ignores like powers in men coming back from the higher life, hardly tells us that they do come back or that there is a life beyond, and leaves us in Indian fog as to our immortal personality—cannot meet the needs of our day and cannot fill the place of Spiritualism.

Detroit, Mich. G. B. STEBBINS.

THE PRAYER PROBLEM.

The Rev. R. Heber Newton tries to Solve It.

The Rev. R. Heber Newton tries to Soire it.

The Rev. R. Heber Newton lately preached a sermon on "The Physical Problem of Prayer," which is worthy of careful perusal. He argued against the gross, unsympathetic view of the mere materialist, and sought to show by the elasticity of nature and the power of mind over matter how what the ignorant might call miraculous results could be produced by the intelligent application of natural laws, which were capable of infinite combination. Mr. Newton said: Can prayer avail in this realm of physics? Is there any room for it amid the mechanism of Nature? Is it reasonable for the sick man to pray for health, for the people of a land consumed with drouth to pray for rain, for men and women in circumstances of danger to pray for rescue? To answer such questions and find the key to the physical problem of prayer, we must take a rather roundabout course and philosophize a little. The nature of which we speak so much nowadays means only this—"the sphere of uniform sequence. It is the sphere in which things happen, as we say, uniformly; where effect follows the cause with invariable certainty, in unbroken older; so that we have learned to rely on this order with an unguestioning assurance. Thus we can see what is meant by a law of nature; not the how or the why of any fact, but the fact itself. Law is the something settled, sure, fixed, upon which we can count. We live amid a reign of law. But Iask you to note that this uniformity of nature is no iron rigidity, even in this little world of ours. Two laws may and do combine to produce a certain result. That which would have followed from the action of one law alone does not follow in that case. There is an element introduced, not indeed of lawlessness and disorder, but of surprise to him who has heretofore only observed the action of either law alone. Nature proves thus to be what the Duke of Argyli calls "a variable compound of unvariable forces." The whole course of science is a disclosure to us of an ever-widening circle of laws

THE WILL SUPERIOR TO PHYSICAL LAW.

THE WILL SUPERIOR TO PHYSICAL LAW.

The human will cannot be reduced to terms of physical law. It is practically self-determining. This realm of freedom is what we mean by the supernatural—that which is above the realms of nature, above the sphere where a rigid uniform order reigns. Here is a new factor entering into the sum total of the physical factors of nature. A power moving in a sphere which is above the sphere of fixed and uniform action, yet in close relation to it, infringing upon it, must effect its process mightly. Civilization demonstrates this action of the mind and will upon the physical order. Man masters physical law and uses it to do his will. He never violates it. He never suspends it. He simply combines laws to produce that which, without such a combination, would have been impossible. Such a result is, in the only sense in which the world has any legitimate place in our vocabulary, a miracle. If man has the power, it would be the hight of folly to deny such power to other beings higher than man in the scale of creation, if such there be.

Plainly some power does thus use Nature,

promise of his spirit-presence and power, feel that man in the scale of creating nigner to seen as he comes back to us from his higher home. The great question of our day is switches only it is represented in the scale of creating nigner to seen as he comes back to us from his higher home. The great question of our day is what he for the immortal life? To that there be.

Plainly some power does thus use Natura, seven as man use it, to develop theories of life by combining physical forces and lawa. This is what we mean by evolution. The old shadowy Hindoo way. As a stepping stone toward Spiritualism it may be of some use; as a home for the soul, narrow and shadowy; as an answer to the great question of the human mind has never rested in the thought that man as we see him upon our earth; is wat we man by evolution. The human mind has never rested in the thought that man as we see him upon our earth; is only a spectra. Science is cloud. The control of law, we may have the uniformity of law. We must not deny the truth which does it is invaluable to us, not only over a an answer to the great question of the human mind has never rested in the thought that man as we see him upon our earth; is only a spectra. Science is doubtered to law the the whole of law. We must not deny the truth which deny is an answer to the great question of the human mind has never rested in the thought that man as we see him upon our earth; is invaluable to us, not only over a an answer to the great question of the human mind has never rested in the thought that man as we see him upon our earth; is only a spectra. The water that he was by evolution. The human mind has never rested in the thought that man as we see him upon our earth; is only a spectral that the flow of the depart o

eloped and their energies less hampered by material organization. Whatever we make of the phenomenon of Spiritualism, it is certainly a singular fact that all the higher testimony? professedly born from the spirit-world concerning the problem of prayer, which could be clew to that problem in this view of creation. Such communications unite in declaring that prayer draws to the aid of man unseen intelligences that are vastly more capable of affecting physical processes than is man himself, and who do thus use nature to bring about results that to man appear rightly as answers to prayer.

MANIFESTLY SHEER AND PALPASLE FOLLY.
It would be a palpable folly then, in the

thus use nature to bring about results that to man appear rightly as answers to prayer. MANIFESTLY SHEER AND PALPABLE FOLLY.

It would be a palpable folly then, in the face of such action of man as is every day illustrated, to affirm of the Omnipotent that he cannot use the physical laws and processes to accomplish the purpose of His will, or to affirm of the beings higher than man in the scale of creation that they cannot use the physical processes and laws to carry out their designs. Yet, granting such possibilities, the whole difficulty of the physical problem of prayers disappears. Is it a superstition that man can answer his own prayers for health when he takes quintne to destroy malarial germs? He is doing the very thing which we are sometimes told it is folly for him to imagine any other being as doing—doing what some would have it as arrinterference with the uniformity of nature. He is simply overruling the action of its higher forces and making matter do the will of man. If man can answer his own prayer for health, why should it be superstition to believe that such prayer can be answered by angels; by the immortal ones; by God himsef? It is a superstition to believe a man can answer a prayer for rain. Not long since a savant offered the French Government fo contract for a supply of rain in any province afflicted by drouth, at so much a square mile. If the French savant could have been supplied with enough cannon and powder he felt reasonably sure of fulfilling his contract. We may yet have among the departments of well-developed Governments a bureau of what Homer would have called "rain-compellers." Are the higher intelligences, which we believe to be possible in creation, less capable of acting upon the electrical conditions of the atmosphere than we are? Mr. Tyndail wrote, "without a disturbance of natural law, quite as serious as the stopping of an eclipse, or the rolling of the St. Lawrence up the falls of Niagara, no act of humiliation, individual or National, could call one shower from Heaven or,

Individual or National, could call one shower from Heaven or deflect towards us a single beam of the sun."

The eloquent physichst appears to me to make, with characteristic impulsiveness, the error so natural to those who have taken in the revolution of the uniformity of nature and have been dazed by its splenders.

Give such a cast-iron uniformity in nature, and it is inconceivable how it could continue in order through one single day, with the willful and erratic actions of the myriads of men who exist upon our earth. If I plant a park of artillery in a parched suburb and fire away until I have induced ratu, have I endangered the constitution of nature? There is in truth no such mechanical uniformity of nature as is imagined when these dire consequences are predicted of the physical action of prayer.

WE NEED NOT FEEL AT ALL ALARMED. Portunately for us, nature is sufficiently elastic to allow of all sorts of apparent anomalies without disordering the majestic movements of creation. There are so many and such varied forces and laws at work in nature that combinations are possible which seem to us impossible, and results perfectly natural which seem to us wholly miracufious. We trust the Most High to know what He is doing with His own forces, and not concern ourselves about the consequences of such action of mind upon matter as we correlves employ every day. We are children yet, and know little of the mystery of the laws of nature, concerning which we prate so glibly. As we learn more we shall grow more humble and believing as fully as now in the reign of law, but believing, as now, we are afraid to trust in that vision of the seer. "Conscious As we learn more we shall grow more and believing as fully as now in the law, but believing, as now, we are trust in that vision of the seer, "C law is the King of Kinga." Let it be for us that we may see reason to lool in the face of that fearful spectre w stolen in upon us as the shadow of science, and that we can reasons othat it is only a spectre. Science that it is only a spectre. Science

THE DRUIDS.

A Critico-Historical Sketch. BY WM. EMMETTE COLEMAN.

PART II.

THE SO-CALLED DRUIDICAL STONE MONUMENTS There is not a particle of treatworthy evidence that the so-called Druid stone of Ragland and other countries have the most remote connection with the Druids in any manner, form or shape. Upon this subject Dr. Jas. Fergusson, one of the first, if not here of the property have been assumed? The answer fortunately is simpla—absolutely none. It never was pretended that any direct testimony existed, and the negative evidence is perfectly complete. No ancient authority, no one in fact, or in the property of th

ter they had come in contact with the Romana, during the first ten centuries of the Christian era; the megalithic structures of Stonehenge and Avebury, and the minor lithic antiquities of Aylesford, Ashdrun and others, were erected in commemoration of decisive battles fought in their vicinity and of the slain herges there interred; and that nine-tenths, if not all, of the rockingstones which play so important a part in the forms of Druidical worship, invented by Stukeley, Borlase, and other antiquaries of the last century, are merely natural phenomena, entirely disconnected with any religious rites or observances.

THE DRUIDESSES.

THE DRUIDESSES.

It is very difficult to attain to any accurate or correct knowledge concerning the so-called Druidessee, the statements both of ancient and modern writers relative to these supposed Celtie prophetesses being vague, conflicting, and confused. The only indisputable references to female Druids appear to be passing allusions of Lanpridius and Vopissus to certain asserted prophecies made by them. concerning, the Roman emperors, Alexander Severus, Aurelian, and Diocesian (Ritson's Celter Parkett, 1971; Anthon's Ancand Medicar disease, 1972; Anthon's Ancand Medicar disease, 1974; Anthon's Ancand Medicar disease, 1974; P. 1974; Dut these authors give no particulars of the Druidesses, simply designating them as such, without further description. Certain modern writers have, on the slenderest foundations, described minutely the several classes of the supposed Druidesses. We have been told that there were three classes, the chief of them being those who lived in perpetual virginity and were thought to possess the spirit of prophecy. The second were those who blungh married were only allowed to assume conjugal relations with their visualands once a year—their business being to assist the Bruids at their religious functions. The third were at their religious functions. The support of the second propheters are supported to the second propheters and an analess sist opposite the month of the Loire, where once a year they pulled down and rebuilt the roof of the temple; but if by chance one let fail a part of the sacred materials, she was torn in pleces, amid frantic dances, regarded by the Greeks as akin to the Bacchanics or orgies or Samothrace (Universal History, Ancient, xvi. 407; Appletton's Cyclopadia, vi. 209; Higgins's Celtic Bruids, possesses of the supposite the Ossismica nocast, in Bretagne, dwelt nine Gallic priestesses, called Sense, who lived in perpetual virginity, and were gifted with varience of created by the materials, and services of the submit of the supposite the object of the supposite of the supposite of

negreat distance from the outer circle of Arebury is a fine cromisch with its attendant circle of stones" (The Celt. the Roman, and the Saxon, pp. 70, 72, 80, 83). "There was a time," says Rev. Aug. J. Thibaud, S. J., in his frish Race in the Past and Present, N. Y. 1873, pp. 70, 71, "when all the large cromisches within about a simple of the circle of all sizes, it is now admitted by all well-informed autiquaries, that they had no connection with scarifices of any kind. They were merely monuments raised over the burded bodies of chieftains and heroes.

Nothing connected with religious rites of any idecription has met the eyes of the learned seekers after truth.

Dr. Fergusson, in his elaborate work on Baid Stone Monuments is all Ages, discusses the whole question of the orgin and uses of the serial scone of the term, and were considered by partially civilized races af-

most modern authors as'a Germanic tribe and no evidence exists that any Germanic tribe had any connection with Druidism. A few modern authors have attempted to show that the Cimbri were Celts, but their evidence was merely speculative.

SUMMARY:

SUMMARY.

As a result of the researches outlined above the following conclusions are apparent:

1. Very little reality is positively known, or is now ascertainable, about the Druids.

2. The accounts thereof of Cessar, Pliny, and the other classical writers, are for the most part inaccurate and unreliable, a large portion of their narratives being purely mythical in character.

3. What appears to be best attested is the existence among a portion of the Kymric Celts, or Kelts, of a priesthood whom the ancient Greeks and Romans called Druids, but of the true nature of which very little was known.

cient Greeks and Romans called Druids, but of the true nature of which very little was known.

4. This priesthood probably extended over a large part of Gaul (or France), and perhaps may have gained some footing in Britain and Ireland, especially along the coasts.

5. The Druidic culte seems to have been a form of nature—worship, akin in character to that of their Aryan brethren in India, Iran, Media, Scandinavia, Germany, Greece, Italy, etc.,—that is, an adoration of the forces, elements, and objects of nature, mostly in the form of personalized embodiments of natural principles and potencies.

6. Magic and augury appear to have been especially prominent in the Druidic worship, and most horrible and revolting human sacrifices, particularly for purposes of augury, seem to have been frequent accompaniments of the Druidic rites.

7. The immortality of the soul was probably a tenet of the Druids, and the dogma of the successive rebirth of the soul in various material or earthly bodies was also probably a part of their creed.

8. There is no reliable information extant, concerning the female Druids, or Druidesses, but it is possible that such may have existed in limited numbers.

9. No evidence exists of the actuality of the asserted science and philosophy of the Druids, who in reality were, it is most probable, nothing but rude, semi-savage barbarians, superstitious magicians and astrologers.

10. It is impossible to tell whether the current theories of the accadess of the oak and

gers.

10. It is impossible to tell whether the current theories of the sacredness of the oak and mistletee among the Druids have any basis in fact. The evidence in their favor is very insufficient and suspicious.

11. Not the slightest evidence exists that Serpentworship was ever practiced among

in fact. The evidence in their favor is very insufficient and suspicious.

11. Not the slightest evidence exists that Serpent-worship was ever practiced among the Druids in any way, form, or shape.

12. There is no evidence to show that the rude stone monuments found in Ceitic countries were in any manner connected with Druidism, there being abundant evidence that their erection had naught to do with religious rites and ceremonies.

13. The songs and traditions of the Irish and Welsh bards including the Triads, afford us no authentic information of the Druids.

14. The asserted grand spiritual hierarchy of the Druids is undoubtedly mythical.

"The inference to be drawn from the facts we have been collecting, and from the absence of all tangible contemporary evidence, compels us, however reluctantly, to efface from the pages of history those stately and shadowy forms which have ditted for centuries through the groves of Avalon, and peopled the sanctuaries of an extinct religion. Had the Druids and Bards really existed in those periods in which they have been described, had they really exercised the powers imputed to them over the religion, the literature, and the arts of a great people or of immensa tribes, it is scarcely possible to conceive that all positive evidence of their authority would have disappeared. We think ourselves justified, then, in concluding that the place they really fill in history is indefinite and obscure; and that the attempt to give a more precise form to these traditions by ingenious conjectures has been for the most part unsuccessful "LEdinburgh Review cavili. 35].

Presidio of San Francisco, Cal.

ty of character, who was not only in extreme destitution, abandoned by her husband, but had before her the sore trial of maternity. The case chanced to come to Mirs. Jackson's notice, and her ready sympathies were at once enlisted. Unisolicited, she made a substantial contribution toward relieving the wants of the young mother, and followed her fortunes during succeeding weeks with the liveliest interest and solicitude. A beautiful little girl was born to the poor woman, and in her love and gratitude to the invalid, the mother bestowed upon the child the name of her benefactrees. This circumstance never came to Mrs. Jackson's knowledge. She grew so feeble that those about her tried to confine the conversation to light and pleasant topics; but she never forgot. I rarely saw her when she did not ask:

"Well, how is our poor woman now?" and her face would light up when I gave her cheerful news, always endeavoring to keep her from thinking, as far as possible, of the perplexities which loomed up in the future. The thought of the baby, the helpless little creature who had come into the world so in-auspicionisty handicapped by her sex, seemed at times to absorb the mind of the dying woman; and on more than one occasion she said to me, with a troubled look:

"I cannot understand it; and oh I wonder, I wonder what her life will be. How can we tell, Mrs. Apponyl, that it might not have been better it the little thing had never seen the light? I hope, I de hope, that her life may be a blessing."

And now I come to a little incident which I hesitate to relate, for it deals with that shadowy borderland between this life and eternity which many seek to penetrate, but whose mysteries none have solved.

One of Mrs. Jackson's last acts was to designate various articles of wearing apparel to be sent to her needy protége. No one in San Francisco mourned her loss more sincerely than this poor woman, who had never seen her face. When she learned, several days lint never know has a blessing."

The hope of the days had been her call

manly face bentover her and her child, which seemed to say, with a cheery, reassuring smile:

"See! I am not dead; I am here!" and then the vision faded from her sight, and she was alone again with her child. She had never seen Mrs. Jackson, or heard any one describe her, but her description of face, manner, and intonation formed a perfect portrait. The story is given without comment, for nothing in my own experience has ever led me to place faith in supernatural visitations; but if spirits are gifted with free volition, or could hover for a time, over the arena of life's action. I like to think that one of her first desires would have been to look upon the face of the innocent child, before whom stretches an unknown future, and the preservation of whose life, for good or ill, was partly due to her intervention.—Flora Haines Apponyi, in Overland.

An Interview with Dr. Slade.

the place they really ill in history is fieldshit on the obscure; and that the attempt to give a more precise form to these traditions by ingenious conjectures has been for the most part unsuccessful. **Letinburgh Review Till. 30.**

Tresidio of San Francisco. Cal.

Last days of Mrs. Helen Hunt Ja.kson.

Her illness was a painless one, a gradual prostration of all the vital energies, under the influence of a powerful and Irresistible disease. Throughout the long and trying ordeal, neither her patience no her courage ever failed. Whenever the conversions symptoms and steady disorganization of the system, bailing the well-meant efforts of her friends, she was always first to turn the subject, saying with a re-assuring little smile, token of the brave spirit's triumph over the failing body. **Prow let us talk of something more pleasant? And she would so complete ly ignore her weak bodily condition, and enter into conversation with such spirit and was conscious only of the clear, analytical mind, with its fisshes of humor, and of the great, guerous heart. The effort her friends, guerous heart. The effort her friends put forth to serve mer met with the most tender appreciation, even though it proved of no avail.

Toward the last she often spoke-of the approaching change, and always with the under into conversation where the conversation was a strain definite space of time. "It is only just passing from one country to another?" she sometimes said; and one she smilingly reproached me because I tried to disprove her conviction that certain indications pointed to a sure release within a certain definite space of time. "It so only just passing from one country to another?" she sometimes said; and one she milingly reproached me because I tried to disprove her conviction that certain indications pointed to a sure release within a certain definite space of time. "The "Good-bye, Good-bye, Good-bye, Good-bye, Talways thrice repeated, which rang out after me every time I left, her this summer, told its own story. There was no

is good. If man lives true to the teachings of Spiritualism, he will live a good and useful life. This from the spirit of WM. CLARK. The writer acknowledges that everything connected with the broduction of this mes-sage seemed to be, so far as he could see, fair and above board, and does not, therefore at-tempt to criticise it.—Boston Herald.

The Paris Vaudeville Theatre has just adopted a very cleve invention, by means of which each seat can be at once folded up into the thickness of three inches, rest for the arms and all; likewise a hat stand and a cane stand.

Horsford's Acid Phosphate IN SEASICEMES.

Frot. ADOLPH OT, New York, says: "I used it for sealchness; during an ocean passage. In most of the cases, the vicient symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired."

THE HOME CIRCLE.

imm will be published original accounts of the common of every kin occurrence of the common of every kin occurrence of the common of the commo

The Face of a Young Man Appears in a Luminous Light.

In the past two weeks It have received several letters from "stranger friends," asking why my contributions to the "liome Circle have ceased. Will these kind friends allow my my contributions to the "liome Circle have ceased. Will these kind friends allow my my first attack of "liay Fever," and have been confined to the house most of the time, for when I did venture out, I found to my sorrow I was worse the next day. I am not well now, but 'thanks to the 'friends for their kindly lundries. During my illness I have had much time for reflection, and one train of thought more than any other has not any so trop up the training of the total the them and the them to think of and investigate epiritual things. To some they see that nothing but demonstrations of a physical nature will accomplish to their otice. To others these things would be useless, as they would reason, them away under the best of the contrast of the c

Chicago, 3256 Prairie Ave.

In Havana eiger manufacturers pay their hands three times a day.

34

Woman and the Household

BY HESTER M. POOLE West 29th Street, New York.]

MRS. LOFTY AND I.

ms. Loty keeps her carriage;
So do I.
She has dapple grays to draw it;
None have I.
She's no prouder with her coachman,
Than am I.
With my blue-eyed laughing baby
Trundling by,
I hide his face lest she should see
The cherub boy and envy me.

Her fine husband has white fingers;
Mine has not.
He can give his bride a palace;
Mine a cot.
Hers comes house beneath the starlight,
Ne'er cares she;
Mine comes in the purple twilight,
Kisees me,
And prays that he who holds life's sands
Will keep his loved ones in His hands.

Mrs. Lofty has her jewels;
So have I.
She wears them upon her bosom;
Inside I.
She will leave here at death's portals
Bre and bye;
I shall bear the treasure with me
When I die,
For I have love and she has gold,
She counts her wealth; mine can't be told.

She has those pho love her station;
None pare I.
But I, be but one true heart beside me,
Glad am I;
I'd not change it for a kingdom
Nol not I;
God will weigh it in a balance
Bre and bye;
And then the difference will define,
I'wixt Mrs. Lofty's wealth and mine.
—Mrs. C. H. Longstreet.

FROM MANY SOURCES.

Helen Campbell than whom there is no better authority on the subject, has just taken a prize from Good Housekeeplug on "Bread: How to make it well and economically and how to eat it healthfully."

The mails at Lincolnton, N.C., are handled y three women—Miss Nannie Hoke, the new-appointed postmaster, and her two female sistants.

assistants.

Mrs. Bettie Dandridge, a daughter of old
Zach. Taylor, once President of the United
States, is living at Winchester, Va.

The State of Guadalajara, in Mexico, has assed a law by which the "households of ridows, nuns, and unmarried women" are ree of taxation. This is perhaps the first metance on record of men applying to women immunity from supporting a government in which they have no share.

Jane M. Rapproff a place of the historian

Jane M. Bancroft, a niece of the historian, who has been for seven years Dean of the Woman's College of the Northwestern University, hear resigned with the intention of purrousing certain special studies in Paris.

Dr. Garrett Anderson; a sister of the wife of Prof. Fawcett, and Dr. Arabella Kenealy, a daughter of the late Dr. Kenealy, a brilliant advocate-and finished scholar, are said to be the two most distinguished lady practitioners in London. Both of them enjoy large and lucrative practices, and are said not to be inferior in ability to doctors of the highest standing of like age and experience.

A woman of seventy-two years of age, living near Snow Spring, Dooly county, Ga., is the best farmer in that neighborhood. She has been a widow for thirty-five years, and has managed her own business successfully, and a few days ago she had more cotton bales around her gin-house than any other farmer in that region.

A traveler in India states, concerning wo-men physicians: "The importance of train-ing native women as midwives and doctors to supply this immense demand is very great, and now a class of female students has at last found a place in all the Indian medical schools. These medical women, when fully qualified, are to be co-ordinate with the ex-isting medical service, and not subordinate to it.

isting medical service, and not subordinate to it.

An exchange tells of a speech by Sojourner Truth, which took place at Akron, O., at a suffrage meeting in 1851. Mrs. Frances D. Gage said:

"She moved clowly to the front, laid her old bonnet as her feet, and turned her great speaking eyes to me. Hisses came from the audience. But she looked the disapproval down. Nearly six feet high, her head was thrown back, and her eyes 'pierced the upper air, like one in a dream." At her first word there was a profound hush. She spoke in deep tones, though not loud, which reached every ear in the house, and this is part of what she said:

"Dat man ober dar say dat womin need to be helped into carriages, and lifted ober ditches, and to hab de bes' place ebery whar. No body eber helps me into carriages, or obey mud-puddles, or gibs me any bes' place? And, raising herself to her full height, and, her voice to a pitch like rolling thunder, she asked, 'And an't I a woman? Look at my arm!' (and she bared her right arm to the should ar, showing her tremendous muscular power.) 'I have ploughed and planted, and gathered into barns, and no man could head me. And a'n't I a woman? I could work as much and eat as much as a man—when I could get it, and bear-the lash as well. And a'n't I a woman? Jhave borne thirteen chilern and seen 'eum mos' all soid off to slavery, and when I cried out with my mother's grief, none but Jesus heard me. And a'n't I a woman? "Den dey talks bont dis ting in de head was what die des as list of the last as well."

man?
"'Den dey talks 'bout dis ting in de head
-what dis dey call it?' (Intellect, whispered some one near.) 'Dat's it, honey. What's
dat got to do wid womin's rights or nigger's dat got to do wid womin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quert, wouldn't ye be mean not to let me have my little half measure full? Den dat little man in black dar, he says women can't have as much rights as men, because Christ wasn't a woman? Whar did your Christ come from? Rolling thunder could not have stilled that crowd as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated. Whar did your Christ come from? From God and a woman! Man had nothin' to do wid him?"

epirit of the age and the needs of change far more clearly than the men, and act up to this light, but with a fexible grace that disarms opposition. They see the necessity of work, and are turning their attention to methods for remunerative labor, far more difficult to obtain at the South than at the North. "Soon after my arrival at my son's house, Mr. Appleton Oaksmith, I was gratified at receiving a visit from Mrs. Mary Bayard Clarke, a poet of the South, and well known as a fearless advocate of progressive ideas.... Her husband is a distinguished judge on the bench, and her accomplished daughter took the initiative in the Dignity of Labor (I quote the title of one of my lectures of forty years' standing), as you will see by the following, which I cut from a New Orleans paper: 'In the North Carolina State éxhibits is a large collection of mounted fishes prepared specially under the direction of the State authorities. These are mounted by Davidson's method of ichthy-taxidermy, are properly classified, and have been examined and commended by Prof. Jordan and other ichthyologists. They are the work of the firm of Clarke & Morgan of New Berne, the junior member. Mrs. Mary D. Morgan, having prepared about one-half of the collection. The firm have also a collection of aquatic fowls on exhibition. They uo a fair business in scientific and millinery taxidermy, and have a contract to dupilicate the collection of fishes for the North Carolina State Museum. Mr. Clarke does the field work, Mrs. Morgan attends to the shep work, and thus solves the question of a living for herself and two fatherless children." It is further stated that Mrs. Morgan not only mounts her birds in a beautiful, artistic manner, but is a good shot and brings down her own birds... In the meanwhile, I trust these birds are for scientific and millinery taxidermy, which we have a contract to dupilize the collection of fishes for the North Carolina State Museum. Mr. Clarke does the field work, Mrs. Morgan not only mounts her birds in a beautiful, arti

Yorkshire Superstitions.

The Stalthes folk are imbued with all manner of quaint superstitious, which, whatever their origin, copyey to-day no meaning and have no reason for their observance. They have a firm belief in witchcraft, but.a debased form of witchcraft of the "gettatura" order, the witch being wholly unconscious of his or her power of evil. Until quite recently—and I am informed that by some of the older inhabitants the custom is still secretly maintained—it was customary, when a smack or coble had had a protracted run of ill fortune, for the wives of the crew and owners of the boat to assemble at midnight and in deep silence, to slay a pigeon, whose heart they extracted, stuck full of pins, and-burned over a charcoal fire. While this operation was in progress the unconscious witch would come to the door, dragged thither unwittingly by the irresistible potency of the charm, and the couspirators would then make her some propiliatory present.

Again, it is of frequent occurrence that, after having caught nothing for many nights, the ishermen keep the first fish—that comes into the boat and burn it on their return home as a sacrifice to the Fates. All four-fooded animals are considered unlucky, but the most ill omened of quadrupeds is the pig. If, when the men are putting their nets into the boats, the name of this innocent and succulent animal is by accident mentioned, they will. always desist from their task and turn to some other occupation, hoping thus to avert the evil omen, and in many cases will renounce the expedition altogether, convinced that no good would come of it. The sight of a drowned dog or kitten, too, as he goes toward his cobble, will always keep a Staithes fisherman at home; and, what is still more curious, if, as he walks to his boat, his lines on his head or a bundle of netwon his shoulder, he chances to meet face to face with a woman, be she even his own wife or daughter, he considers himself doomed to illiuck. Thus, when a woman sees a man approaching her under these circumstances she at once turns her b

The Elevation of Spirits in Darkness.

The Elevation of Spirits in Darkness.

On Sunday evening, August 9th, we sat at Cromford, and our medium was controlled by the "Rev. George Whitefield," who informed us there was a penitant, earth-bound spirit that he wished us to join in prayer with him shout: that if it be our Heavenly Father's will, he might be liberated from his miserable bonds. Most earnestly the control pleaded that our Heavenly Father would grant him his desires, that the spirit be taken to a higher sphere; as we have always understood, when two or three are gathered together in God's name, he will be in their midst, and their prayers shall not go unanswered. But it is not always the will of God to answer our prayers at once; and there is, perhaps, a lesson in the fact, that we poor mortals in the fiesh—even the most earnest—fall to ask in figood faith. But his holy servant pleaded, and pleaded again, until we ourselves felt that there was a holiness and God-fearing spiritual influe nee present amongst us, and we joined in the prayer, and thank God it was answered.

The penitent spirit fook possession of another, medium present amongst. Mrs. Elizabeth Oakes-Smith during a visit to North Carolina, writes to the Index concerning the South and southern women:

"The women of the North can have little conception of the hindrances which their sisters of the South encounter in their efforts is treat of the South encounter in their efforts sex, in a bilind sort of way, holds fast to and southern was a holiness and God-fearing spiritual influences and God-

hands and bade him to pray earnestly and God would help him; and he held up his hands, and called most fervently, "Lord I Lord help me!" and he immediately left the medium.

After thanking God that he had heard and answered prayer, "Whitefield" left the medium.

After thanking God that he had heard and answered prayer, "Whitefield" left the medium, and the spirit of our friend who had been taken up was allowed to come. He came and told us he was very weak, like unto a new-born babe, but the spirit friends had cared for him, and he would come again and tell us more. Then came one of the most heart-rending scenes it has been the writer's lot to witness. A comrade, earth-bound, taking possession of the other medium, pleaded most agonizingly for his friend to take him with him, repeatedly crying aloud: "Do not leave me! Do not leave me! Do not leave me! Do take me! Do take me! Do take me with you, please!" The liberated spirit could only utter, "Pray, pray to God, and he will help you."

O Lord, teach me to number my days, that I may apply my heart unto wisdom, seemed most appropriate at the moment. We had still our opportunity to "Work out our salvation," but our friend had let his go by. What an awful thing to realize and witness!

Our friend, who had received the blessing, left the medium. "Whitefield" again came to comfort the distressed spirit; and again we joined in prayer for his liberation, but it was not the will of God that it should be so that night. But the higher spirit comforted him, and pointed him to God, and begged that be would pray continually, and his liberation would come.

We are a new circle, having been sitting only a few months, and only three families are in the circle; and we have not ventured to trouble you before, but we thought that such experience ought to be made known through the wide circulation of the Medium, and that it would break the ice for Cromford, to find its way to your flies in future.

I ought to say before closing, that both the spirits had made known to us their unfort

It is said that the first restrictive liquor law ever passed in this country was enacted in a little town in Rhode. Island and read as follows: Every saloonkeeper who selis more than one gallon of liquor to a minor shall be fined \$1 and costs." The first temperance pledge remembered in circulation in New England was thus worded: "I solemnly swear to abstain from the use of intoxicating liquors on all occasions except on training days, wedding days, banquets, and other great occasions."

onys, wedding days, can be considered in the Artic Ocean ships are freedently invaded by swarms of mosquitoes. In Alaska they form clouds so dense that it is impossible for sportsmen to aim at objects beyond. Native dogs are sometimes killed by them, and even the grizzly bear is occasionally blinded by their attacks.

Partial List of October Magazines not be fore Mentioned.

THE FLORAL CABINET. (New York.) A mag-azine of Floriculture and Domestic Art.

THE MIND-CURE. (Prof. A. J. Swarts, Chl-cago.) Contents: Mental Therapeuties: Per-sonality and Individuality: The Mental Cure; All in Spirit; Reviews; etc.

THE VACCINATION INQUIRER. (London, Eng.) A health review and the organ of the Lon-don Society for the Abolition of Compulsory Vaccination.

Vaccination.

The Dream Investigator. (James Mon roe, Peoria, Ills.) A monthly Journal devoted to Mental Philosophy, Science, Religion, Self-Improvement and General Reform.

GOLDEN DAYS. (James Elverson, Philadelphia.) A popular weekly for boys and girls, with good reading, original and selected.

November Magazines Received.

GODET'S LADY'S BOOK. (H. Haulenbeek. Philadelphia.) The Thanksgiving number is a good one and filled with stories, poems, fashions and notes.

The Bible—Whence and what? By R. B. West-brook, P. D., Li. B. This volume contains much useful information respecting the books of the Bible, their crigin, various translations, etc. It is a work for every student's library. Cloth bound price \$1.09 For sale at this office.

New Books Received.

STATE HISTORICAL SOCEITY OF WISCONSIN, 29th, 50th and 31st Angual Reports.

ANNUAL REPORT OF THE ST. PAUL CHAMBER OF COMMERCE, for the year chiling Dec. 31, 1884. St. Paul, Minn.: The Pioneer Free Co., THE MORMON PLOBLEM and the Nation's Dilemma. By T. W. Curtis.

A New work entitled "Natural Theology, or Ra-tional Theism," from the pen of Dr. M. Valentine, Ex-President of Pennsylvania College, is promised by Messra. S. C. Griggs & Co., to be ready in October.

"100 Doses One Dollar" is true only of Hood's arsaparills, and it is an unanswerable argument as

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improved." M. A. ABBEY, Worcester, Mass. Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Bend for book containing additional evidence. "Hood's Sarsaparilla tones up my system purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass. "Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. Barrainoton, 120 Bank Street, New York City.

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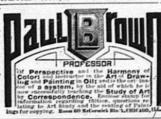
contains an anticode for all managerial con-orders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor-deleterious substance what-ewer, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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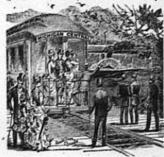
I am now 49 years old, and have suffered for the last fifteen years with a lung trouble. Laws spent thousands of dollars a street the march of this disease; but temporary relief was all that to desired. I was unfit for any manual labor for several years. A friend strongly recommended the use of creatly benefited by its use in some inung troubles. I resolve to try it. The result was remarkable. My cough has left me, my strength has returned, and I weigh stay pounds more than year did in my life. If has been three years since I stopped fee use of the medicine, but I has been more than year did in my life. If has been three years since I stopped fee use of the medicine, but I has been the proper than the property of the medicine. The stay of the medicine for weakhned to the medicine for the medicine. The form of the hardest kind of work.

Montgomery, Ala, June 25, 1885.

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LIGIO-PHILOSOPHICAL JOURNAL, are requeste tinguish between editorial articles and the cor

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veripts canno: preserver, netther will ther be re turned, unless sufficient postage is sent with the request When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sinder will please draw a line around the article to walch he desires to pall notice.

CHICAGO, ILL., Saturday, October 24, 1885.

A New Atmosphere — Max Muller on "Buddhist Charity."

We hardly realize that we are all breathing a new atmosphere. The disagreeable miasma that has long tainted the air is not gone, is indeed heavy and unwholesome in places; but the spiritual air is changing, and is, far more clear and vital than ever. One signal proof of this change is found in an article published in the North American Review some months since by Max Muller, on "Buddhist Charity." To feel the significance of this article we must bear in mind that the eminent author is not a heretic in good standing with the Church of England, who is devoting his time to the transla tion of the sacred books of Brahminism and Buddhism from their Sanscrit and Pali originals, and to the fair comparison of differ ent religious. That such work should be done by such a man, and that he should have the aid and fellowship of leading men in the church, shows that the mists are rolling Such a task with such help would have been impossible forty years ago

In the opening paragraph Max Muller says

"My dear friend, the late Dean of Westminster
ones said: 'I remember the time when the nam
of Buddha was scarcely known, except to a few
scholars, and not always well spoken of by them
and now—he is second to One only.' This show
that we are not standing still; that our horizon i
growing wider, and our hearts, I believe, growing
larger and truer. There was a time when it was
almost an article of faith that you could not be
true believer in your own religion unless you also
lessed that all other religions were false; and
false not on certain points only, but altogether false
altogether mischlerous, the very work of the deril
even if they taught the very same doctrine. No
was this prejudice peculiar to Christians buj?...
The Aryas of India looked upon themselves only as
twice-born, or regenerate, upon all the rest of mankind as Sudras. The Jews knew of only one chosen
people, all the rest were (sentiles; while the Mohammedans spoke of all, of Hindus, Jews and Christian
as mere. Kafirs or unbelievers, and deciared that
they only were the true Moslim, that is, the people
who trust and submit.

At present, all the great religions of the world. In the opening paragraph Max Muller says

who trust and submit.

At present, all the great religions of the world, all the dialects in which man has tried to speak of God and to God are treated with perfect equality. The stronger the faith in one's own religion, the stronger disc the residiness to judge of other religions with kindness and tenderuese, and almost with indulgative. This strikes me as one of the most characteristic tendencies of our century—I might almost any of our age."

These are noble and noteworthy words, talling of the insuring breath of a new set.

telling of the inspiring breath of a The missionaries went out to 'the benighted heathen" as to those in whom there was no good thing and who were possessed of the devil: the student goes to these Oriental regions to-day, saying to Buddhist and Brahmin: "Let us reason together and see how much truth is in Bible and Veda." The old way had but poor results, the new way will show richer fruits. It will doubtless reach beyond the present sight of its ries of miraculous inspiration in all sacred books, and give the waiting world, from the Ganges to the Mississippi, natural ideas touching the spiritual faculties in man.

In the past, this article tells us, students of gy were expected to be Bible students only, but now they must also know thing of the sacred books of other religious and so be ready for fair comparison. Of charity it is said: "We all believe in the duty and delight of charity, as taught by st, but we want to know whether we stand alone in this belief. It is not that we stand alone in this belief. It is not have any doubt about the supreme duty of charity, but knowing that the same heart beats in all human breasts, we went to know what Buddha and Mohammed and the best

what Budens and Monammed and the best among the Greeks and the Romans taught." Such knowledge must confirm the existence of the witness of truth in all hearts, of kin-dred spiritual faculties in all, and thus put dred spiritual mention in any and the pure a recognition of human fraternity in place of the jargon of conflicting sects and creeds, be they Pagan or Christian. Space forbids the interesting task of fol-

lowing the historic narration of Buddhist charity as given in this article. To give so idea of the progress already made in this comparison of religious, we mention that the Oxford University Press has sanctioned the English issue of the first series of translations from the "Sacred Books of the East" in twenty-four large octave volumes, and a second series of like size is to follow.

With two suggestions growing out of thes researches we must close. In both Protestant and Catholic Christendom heresy is a crime, and this criminal heresy is any departure from the established and "ortho-dox" standard of faith and belief. Bloody wars have punished that crime in darke days, and social persecutions, animated by sectarian bigotry and Pharisaic self-right-eousness, punish it to-day. In the light of the sphere, heresy is not a crime, and the Pharisees will become extinct, for we shall learn as Max Muller says, "to judge of other religions with kindness and tender

As Spiritualists, seeking to "add to our faith knowledge" of the immortal life, we can fairly ask and reasonably expect from all who breathe this new air, whatever their re ligious convictions may be, fair investigation and comparison, "in kindness and ten-derness," and such personal respect as our well ordered lives may fairly command.

Novel Methods of Healing the Sick.

The New York Tribune gives the account of the proceedings of the Faith Conven-tion held in New York City, and the novel methods there adopted to relieve the sick. At one of the afternoon sessions of the Convention the subject was the relation of Christian experiences and prayer as preparatosy to the anointing of those who were suf-fering from bodily ailment. After the hymn, 'The Great Physician Now is Near," had been sung, about 100 persons who desired to be anointed with oil occupied the front seats. One of the members, Mr. Simpson, said that one afternoon the Lord came to him, in answer to his petitions, while he was alone among the pine trees near Louisville, and how he was convinced that God meant what He said in the Bible, and would do what He had promised there. He related the hardships that followed for a time the announce ment that he believed that God would heal the sick, as He had done in the days of old without medicine and by faith; that he had been called a lunatic and crank and disowned by his church for the step that he had taken. He then called upon all those among the patients who could say without the shadow of unbelief, "I believe that God will heal me," to raise their hands. Every hand went up. Mrs. Baxter, the evangelis then prayed for Jesus to come into the tabernacle and take part in the healing and make it divine.

Mr. Simpson then took a small bottle of oil from his pocket and said that when he placed the oil upon the heads of those desiring to be healed he did so as the representative of Jesus. The women were requested to re-move their hats or bonnets. Mr. Simpson then went to each patient, poured a little oil upon his left hand and rubbed it upon their forehead. After he had got through with this ceremony, the faith healers, numbering twenty-five, stood behind the kneeling patients and pressed their hands upon their heads while Mr. Simpson prayed that the an-cinting would heal the sick. The ceremony was impressive and exciting, and several wo-men were so overcome that they were taken out into the vestibule. After the anointing was finished Mr. Simpson said: "Jesus is your physician and nurse hereafter, and He will take care that no harm comes to you."

The Manager of the Medical Mission relatd haw his wife had been cured of pleuro-pneumonia by prayer, but stated that he be-lieved in using medicines as an aid to prayer, and didn't believe in compelling God to do all the work in healing the halt, lame, blind and sick, when He had given men knowledge of the agencies to be employed to relieve the suffering. One afternoon session was devoted to "Divine healing," and at the close of the ceremony, those who had been cured by faith, of cancers, tumors, and organic disease of the heart, were asked to stand up. Forty-one were counted. There were fifty more who signified by rising that they had been cured of "other incurable diseases," among them being the Rev. Mr. Wilson, one of the as-sistant rectors of St. George's Church. Many testified that they had been cured of eye troubles, cancers or tumors, and a few of spinal troubles. Among the latter was Ge Pardington, a son of the Rev. R. S. Pardington, of Brooklyn, who suffered for years from a double curvature of the spine. At the close were anointed with oil by Mr. Simpson.

Talmage's Glass House.

T. DeWitt Talmage in his attack on Spiritualism made sweeping and unwarranted charges of immorality which were success fully met at the time by the Journal and Judge Dailey. A glimpse at the true inwardness of Talmage's own Spiritual fold was re realed the other day by a brother minister A dispatch sent from New York on the 8th ist, to a Chicago paper tells the story as follows:

follows:

The Bev. Robert S. MacArthur of Calvary Church threw a beenshald into this afternoon's seasion of the Scothern New York Be and the Scothern New York Bernstein States of the Scothern New York Bernstein States of the Bev. T. De vite sentences as being an ex-convict from Sing Sings and a man for whose arrest a warrant had lately been lassed. Mr. MacArthur was apeaking in reply to the Bev. Richard Hartley of the Isalaht sivere Unuren, who, in the course of an address on city mission work, referred to the hard fasti and hard characters med in the 'churches of the Sings' Mr. MacArthur wanted his lower part of the city. Mr. MacArthur wanted his content of understand that the Translating portion of society had representatives in the op-to-me characters and society had representatives in the op-to-me characters and

in the fashionable neighborhood. "T But a moontinued the speaker, "in my old church in Twe third street, and he experienced religion. I prayed helped him, and finally I put him in Sing Sing. [A cry of "Amen") Them"—and Mr. Macarthur i cry of "Amen") m and became a power in Mr. Talmage's con
About a year ago be 'got' more religion
a revirat; but, brethren, be plared that on
fore. I have no faith in him. He is one of
the Tabernacle to dar, and when the wif
for went to Europe he undertook tha is naturally created much gossip, but the

BEECHER ON FUTURE EXISTENCE.

Rev. Henry Ward Beecher, in his sermon took for his text the following. comprised in the first four verses of the twenty first chapter of Revelation:

And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the Holy City, New Jerusalem, coming down from figd out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of Heaven saying, Behold the tabernacie of God is with men, and He will dwell with them, and they will be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

The great preacher then went on to say that a thoughtful and unbiased contrast of the Old Testament with the New will show that the Old Testament dealt with the ele ments of duty, and in their relation to this life. The past was employed, but only as a spur to the present, and the present is the piv-ot on which all things revolved. It is a book of maxims, experiences, and commands of various kinds referring to conduct in this life. The heroes of early days, Abraham, and significantly Moses, have left not a trace of teaching as to a future life. If there be some flashes of recognition later on in the Old Tes-tament there were none in the beginning, and any dealing with the text that shall seem to make the earlier heroes of the Old Testament dispensation believers in a future ex istence is an unjust and a dishonest dealing with the text. Only when poetry began to speak are there glimpses of any knowledge of a possible existence after death. There are lyrical snatches, a poetry of the prophets that give apparently a poet's thought of a possible future. If you turn to the New Tes tament you will find that the future life is the real genius of the whole book, as the life that now is was the genius of the Old Testa

It is true that in the New Testament the present life is the subject of continuous con-sideration, because it is the path on which men walk to the other life. Duty is exalted into morality, and enjoined upon final considerations; but in the Old Testament moral ity brought secular benefit. That was the ruling motive. Is it not remarkable that after all, the New Testament develops so little of the hereafter? What our personality shall be, what the methods of 'our life are to be, our relations to our children, the scope of owledge—on these we have not a line.

Read the twenty-second chapter of Matthew, where this very question is proposed A cunning Sadducee brought up an instance which could only happen under the Jewish economy, where for the maintenance of property and tribal relations the wife of a deceased brother went to the next of kin, which re see beautifully illustrated by the Book of Ruth. They brought this question: "Here is a woman that in succession had seven brothers as her husbands. Whose wife shall she be in the resurrection?" He answered:
"Ye err, not knowing the Scriptures, and that
in the resurrection there is neither marriage nor giving in marriage, but are as the angels of God in Heaven."

Well, how are the angels? They did not know any better than they did before. It is a negative. It simply says all time relations will cease there. Men in the body propagat ing their kind-that ends. Flesh and bl are not there-no marriage; but there will be a spiritual life represented by the angels MR. BEECHER'S VIEW OF DEATH.

Folks think that dying is dreadful. It is not at all. It is the easiest part. Lingering, not at all. It is the easiest part. Lingering, holding on to the body is hard. There are instances where, with a rush of blood to the brain, there are visions and sounds, and this is a debatable and doubtful experience in my is a decatable and control experience in my mind whether it is anything more than the final gathering of all the forces of nature and the intense activity of the cerebral mass which creates these things, and is in the na-ture of a final inspiration; that is to say, an earthly inspiration, or whether one comes so near to breaking through there are a soun and a sight that come through from the other life. I do not undertake to determine. I ould a little rather believe that it is the drawing near of the invisible from the other side; but, whichever way it is, the reality is greater than this fiction or this appearan blance. We are going to the mbly of the church of the first-born, to the New Jerusalem, to all most noble in the universe. You may have had on earth one or two friends whom you have always trusted but what are they compared with that en-trance into life where there is not a wicked man, nor envious, nor back-biting—where pure, elevated friendship resides?

HE SAYS. THE BODY IS NOT RESURRECTED.

I believe in the spiritual body, but not in the resurrection of the human body. I and blood shall not inherit the Kingdo God. If there is any meaning in this it is that this corporeal body shall not enter the Kingdom of God. But God shall give us a body as pleaseth him, a spiritual body which shall answer to this, but be exceedingly more glorious. I would to God I knew what it must be to stand with full-fiedged reason, with all aspirations for love and purity, like dod; having not his full measure, but having quality like Him; to pass into a state of being like that. Now comes the question, how shall I meet the throng? There are 10,000 imaginations I can have, but this I say—I shall meet them. There be some that yet believe that death puts a man to sleep, to pass through a probation of sleep. Paul does not believe any such thing. Every word is that we shall meet the Lord; there is no intermediate state. We go immediately into the spiritual life, but we shall not take the body. HIS TRIBUTE TO CARDINAL MCCLOSKEY.

That true old man that has gone up from amidst those who have loved him and nour-ished him, Cardinal McCloskey—it was all well enough that there should be the Cardinal's throne, and the enshrining cathedral, and the altar, and the incense, and the acolytes, and the orders of priesthood; all very well that there should have been the symbols of spiritual authority. But the moment that he emerges—no velvet, no purple, no tiara no symbol will be with him. Like you and me and all of God's dear children, he will in his spiritual, conscious entity and individuality, and will have no occasion any more for organ, nor for choir, nor for congregation, nor for temple. There is no tem The Lord God is the temple. Here we are the children of matter, but there w are the children, not of matter, but of a very much higher substance and element. To-da he lifts his venerable head-no, he is young years shall sever hurt him again. No rude ex-perience shall turn his hair gray nor furrow his face. He is as young as God: he shall re-main in eternal youth, with all those whom he loved on earth, and with-all those to whom he administered, and with all that great flock of those whom he feared were doomed to eternal destruction; he shall find them there in that land without controversy, without theology, and without division; and they will be as dear to him as if they had come out from the chrism of his own hands. rejoice in his emancipation as I do in the nnumerable saints that that sect has sent to Heaven in days gone by, and in the legacies of holy books and holy truths that it has transmitted and that have been the bread of life to hungry souls from age to age; yet this is the ony of Protestant brethren. He could not make a Catholic of me; he could not trammel me with these institutions, and laws, and regulations, infinite obediences here. I should no longer be myself any more than a lion would be himself that was tied to a mill and made to grind all his life, or an eagle that was shut up in a barnyard trying to make him lay eggs. There are a thousand ques-tions, and that, too, in proportion to the va riety of our development in this life, which we would like to have solved in the after state of being; but if the symbols of the Bible do not bring comfort to you, frame what you think in your highest mood will be es-ential to your happiness; and if you frame it wrong, God will not blame you.

GENERAL ITEMS.

Owing to Mr. Bundy's temporary absence from office duties, replies to letters requiring his personal attention will be delayed.

J: Frank Baxter occupied the platform at Fraternity Hall, Newburyport, Mass., on Sunday afternoon and evening, Oct. 11th.

Dr. Dean Clarke will speak in Springfield, Mass., Oct. 25th. He is open for engagements

J. W. Mahony, elocutionist and lecturer, is at present located at No. 30 Lawrence stre Boston, where he will remain for a few weeks Mrs. R. C. Simpson is in great demand. We

wish she would give up farming in Dakots and return to Chicago. Mr. Slocum of West Randolph street, re-

ports that last week Henry Allen gave a mos satisfactory scance at his residence. S. D. Bowker of Kansas City, Mo., writes:

"I suggest that the lectures on 'The Lost Continent' be published in small book form, together with other articles in support of the main drift of the subject." A Huntington, Pa., Spiritualist avers that

his twelve-year-old daughter, though entirely ignorant of the German language, recently poke it fluently while under the influence of the spirit of a German poet. Cardinal Newman has declared the Protest

ant church in England to be the great bulwark in that country against athelem, and his support of the church is expected to have a marked influence on the coming elections:

Dr. J. K. Bailey's time has been principally employed during the past few weeks in speak-ing and healing the sick in Chenango, Madities, N. Y. He disires engagements. Address him, Box 123, Scranton, Pa.

Hon, and Mrs. J. G. Jackson of Delaware were in town last week. They report a very satisfactory scance with Mrs. Kate Blade. They were unknown to the medium, and received on the slate, among other tests, the names of deceased relatives.

In the Revised Bible, published at Oxford only three printers' errors have yet been dis-covered in all the editions. In the pearl 16mo. edition there is an error in Ezekiel, zvi. 1, 26, where an "e" is left out of righteous, and the word is printed "rightous." In the par-allel 8vo. edition there are two mistakes. In aliei we edition there are two mistakes. In Psaims, vii. 13, "shafts" appears instead of "shafts," and in Amos, v. 24, in the margin, "overflowing" should be "everflowing." The usual guines will be paid to any person dis-covering a printer's error in the book and pointing it out to the controller of the press before any other discoverer.

Mrs. Apponyi's story of the last days of er column. We call especial attention to the last three paragraphs which contain for Spir-itualists a beautiful incident of spirit presence, and for all an interesting psychological

Walter Howell, inspirational speaker, late of Manchester, Eng., has hired Union Park Hall, 517 West Madison st., and will lecture there each Sunday evening until further notice. Last Sunday evening he commenced a series of lectures on the Evolution of Religious Sentiment." His society will be called the "Independent Spiritual Church."

Mr. D. W. Emmons of Jonesville, Michigan, in old reader of the JOURNAL, was in the city last week, showing the most perfect metal hame-fastener ever invented. He says that while lying in bed he had a vision of it, and the next morning got up and whittled out a model which has never had to be altered or improved. We hope he will make a fortune out of it, as he easily can if it is properly

Ticknor & Co., Boston, have issued their announcement of new books for the autumn of 1885. The list is valuable and includes Poems, W. D. Howells; Social Silhouettes, Edgar Fawcett; Love,—or a Name, Julian Haw-thorne; Byron's Childe Harold; An American Life and Work, being a memorial of Mary Clemmer, by Edmund Hudson, with portrait, and many other interesting works. We wish this house success under the new

A twelve year old Dakota girl, taken up into the air by a cyclone, carried out of sight, and brought easily down in a field a quarter of a mile away, describes her sensation while in transit as that of being rapidly and constantly pricked by thousands of needles. Since her experience she has been affected similar to a person with St. Vitus' dance.

We learn form the Los Angeles Evening Express, Cal, that Fred. L. Allis, formerly editor of the Pontiac Sentinel, Ill., and now editor of the Rural Californian, has been elected Commissioner of Immigration, to succeed J. M. Davies, who resigned a few days since. It is the intention of the present ociation to shortly call a convention of the leading citizens of the nine countles of Southern California in order to organize a strong immigration association to work for the interests of all sections of semi-tropic California.

Capt. H. H. Brown since the close of his camp meeting engagements has spoken in Cutaeysville and Reading Vt.; Keen East Westmoreland, N. H.; Springfield, Mass., Poquonnock, Conn. He will be in Western, N. Y. the last of October and will pass the winter in the West. He would especially like engagements in Ohio and Michigan, but would go as far west as Nebraska if desired. Address him till Oct. 28th, Dunkirk, N. Y., care of H. E. Odell, Esq., or at his permanent address, Saratoga Springs, N. Y. He has a course of 5 to 10 lectures upon Soul Culture, that he will arrange to give en easy terms.

A Hebrew Christian Church was dedicated in New York a short time ago. It is the only church of its kind in America. It will be nonsectarian in character and open to all Chris-tian believers. The pastor is the Rev. Jacob Freshman, son of a Jewish rabbi, who em-braced Christianity some years ago. The dedcation of this church is an event which iilustrates strikingly one of the changes of the last half century, the gradual breaking of the old law which seemed to justify the prophecy in keeping the Hebrews distinct and their blending in blood and thought with

Of Santos, the "Boss" of Uruguay, Mr. Curtis, the correspondent writes: "He was the son of a common soldier and born in a barracks, never saw the inside of a school house, and, when a child, was not considered of consequence enough to receive the baptism of the church. Yet it was this man's destiny to introduce free schools in Uruguay, secure the passage of a compulsory educational law-demolish the monasteries, drive out the nuns, banish the Papal legate and forbid the discussion of political questions from the pul-pits of the Catholic Church."

At the very time Rev. Mangasar Mangasa rian was putting beneath his feet the creed of Calvin in Philadelphia, Rev. Dr. J. G. of Calvin in Philadelphia, Rev. Dr. J. G. Townsend, for twenty years a Methodist ministel, was renouncing the teachings of genties John Wesley. He declares that some of the doctrines of the church to which he has belonged are unreasonable, and that the idea of eternal damnation is too horrible to cherical damnation is too horrible to cherical damnation. ish in the same breast where the milk of hu-man kindness exists. Dr. Townsend is to become the head of an independent congregation at Jamestown, N. V.

Not long since we gave extracts from a Wallace, written for the Boston Herald and urnals united in a syndicate to employ able writers on leading topics, and called ploy acte writers on leading topics, and called attention to it as a proof of the growth of re-spectful interest in this great subject. On another page will be found an able article on "The Dead and the Living," and the power writer in the Detroit Evening News, which is another proof of this growing interest. What the able author says of "the rape and tablethe able author says of "the raps and table-tips," etc., is somewhat absurd, as these are important and valuable proofs of the thought transference of which he treats, and which is but a more acceptable term for spirit communion and manifestation, since there must be some outward and tangible signs of thought to make its presence clear. The ar-ticle we commend to the careful attention of our readers.

The Woman's Congress convened at Des Moines, Iowa, Oct. 7th, and continued three days. The Congregational Church was handsomely decorated with plants and flowers and filled to overflowing with an interested audience during every session. A very encouraging feature was the large number of young girls present. Mrs. Julia Ward Howe presided over the meeting with her usual dignity and grace. Her opening address was listened to with the closest attention. The papers were all of a fine order—some of them showing great care and thought in their preparation, and judging from the close attention paid by those in attendance, were fully appreciated. One thing was very noticeable, that the audience sat through the entire seesion — no getting up and going out. Many of our larger cities might take pattern from Des Moines in this respect. The reports were all of interest and well prepared.

The secretary's report is incorporated here-

The secretary's report is incorporated herewith; it will be read with interest:

REPORT OF THE SECRETARY.

To be Association for the Advancement of Women. The time has again come when we must look back upon a year that is gone and ask how it is with us; have we done what wel could?

ask how it is with us; have we done wnat welcould?
Measuring our strength by members, we have lost two; estimating it by the States and Territories represented, we hold our own. In reality there is a gain which the figures do not show. The pascetation has obtained a foothold in the South, whose women, more perhaps than in any other section of the country, need the desires, the stimulus, the inspiration, which such an organization can best create.

Dest create.

The report of the twelfth congress has already been placed in your hands. The number of vice-presidents reports, upon which the interest of our morning session and the value of our statistical work so largely depend, last year swelled to nineteen, the largest number ever presented and exceeding that of the previous congress by seven. A similar increase at this time would give us a report of the condition and needs of women in every State, Territory, district and province represented upon our Beard. The routine work required of the Board, as a body, has been done. Of the three conferences, the first was held in Baltimore on the day following the adjournment of the 12th congress. The second, at which nine members were present, in Syracuse, N.Y., on March 25th, The third in this city last evening. Whether we have done all that we are able to do for the cause, to which we pledged ourselves in accepting membership, let each answer for herself.

The constitution may impose no duties. report of the twelfth congress has al-

we have done all that we are able to do for the cause, to which we pledged ourselves in accepting membership, let each answer for herself.

The constitution may impose no duties, but the moral obligation to lend a helping hand to other women, to give them of the good received, is no less binding. That the association does reach out in numberless directions, fulfilling itrobject in ways and in a measure scarcely realized, let us thank God and take courage. "What good does the A. A. W. do," asked a skeptical member, and promptly the answer came from one of our silent workers, "It helps me as my religion helps me. I go home encouraged and strengthened to take up the burden of life." "The A. A. W. has set the women to thinking as never before—is the testimony from another quarter. What is this but education? Last October a woman who shivered at seeing women anywhere prominent, who felt aimost disgust, certainly irritation, at the sight of a woman coming forward in the church or literary world, "went to the Congress with timidity and misgiving." But it was all right as soon as I listened," she exclaimed, "and the listening seemed to open a door in my brain, hitherto closed, for out of it, into my life has come a change."

In spite of prejudice, I found myself growing as Alla in Wonderland, and wondering how long and wide I shall grow. The power to help others is the most divine of gifts. He is the greatest who can uplift his fellow men. In an individual or association it is a talent to be accounted for, not to be sacrificed on any altar of ambition, but to be used as a sacred trust. Ten days ago, in a far western city, a great actor charmed his listener with a story of the distant past. Like all history, it held its lessons for the present. Let us mend the faults of yesterday with the wisdom of to-day. Respectfully submitted.

ELLI C. LAPHAN, Secretary.

Mrs. Wescott, of Boston, read an excellent paper gool the "Work of the Work's Wo-man." "Papers followed by Miss Frances Wil-

ELLA C. LAPHAM, Secretary.

Mrs. Wescott, of Boston, read an excellent paper upon the "Work of the World's Women." Papers followed by Miss Frances Willard, "Organized work as illustrated by the methods of the W. C. T. U.". Dr. Alida C. Avery, "A plea for the purpose "; Dr. Julia Holmes Smith, "Necessity for an adjustment between social and business life"; Dr. Anna B. French, "The comparative effects on health of professional, fashionable and industrial life"; Rev. Antoinette Brown Blackwell, "is the law of progress one of harmony or discord"? Dr. Lella G. Bedell, "The human parasite"; Miss Ada C. Sweet, "The ministry of labor "; Mrs. Bagg, "Justice hot Charity the need of the hour"; Dr. Jennie McCowen, "Need of women physicians in asylums for the insane"; Rev. Augusta Cooper Bristol, "The Present advancement for women"; Mrs. Imogene C. Fales, "The religion of the future."

Two papers were read at each session, and the way description of the butter.

ington of the future."
Two papers were read at each session, and followed by discussion, participated in by Dr. Abble May, Mrs. Harbert (editor of "The New Krs."), Mrs. Sunderland, Mrs. Bason, Mrs. Lita Barney Sayles, and other members of the congress.

ars. Lits Barney Sigres, and other members of the congress.

Mrs. Wright, of Des Moines, tendered a reception to the Congress. Wednesday evening, and Gov. Sherman at the State House, Thursday evening, Judge Wright welcomed the members in an appropriate speech in the Capital; Mrs. Julia Ward Howe responded.

Miss May Rosers of Dubuque, also spoke.

Capital; Mrs. Julia ward howe responded.

Miss May Rogers, of Dubuque, also spoke.

The new State House was thrown open to the victors, and they were told that this magnificent structure, just completed, had cost the State only three millions of dollars; was all paid for, and there had been no stealing. It is claimed by some that it equals the Albany State House, which cost fifteen millions. The ladies of Des Moines, and the local committee, of which Dr. Cleves, was chairman, deserve great credit; they were unsparing in their labors to make everything pass pleasantly, and succeeded most admirably.

The press extended many courtestes to the Congress, the Register and Leader printing very full reports of all the mactings, and in most cases the lectures entire.

The attendance from other states was good;

The attendance from other states was good; many taking the long journey from Mas-sachusetts, New Jersey, New York and Con-

Mrs. Howe was re-elected President; Missapham, Secretary, and Mrs. Wolcott, Treas-

rer.

"The Great Rock Island" seemed to be the
worder route, most members having reached
see Moines by that road and there was unanmous praise for the comforts and luxuries
florded, mest excellent meals being served

and the attention and politeness of the em-ployes from the porter up was very notice-able.

So ended the 13th annual session of the Association for the Advancement of Women.

THE DEAD TO THE LIVING.

It may be held as demonstrated that a mind in the flesh can impress itself distinctly upon another "living soul," without any medium of sense-perception yet ascertained. An ample body of well-verified and sharply scrutinized testimony exists to support the theory of "thought transference" in this life. A more difficult question remains: Can the dead impress the living? Can those who have gone before communicate with us who remain?

This is a problem of the ages, and yet hardly a problem in the ages of Christianity. "I believe in the communion of saints" is an article of faith supposed to be as old as aposicile days. It is to this day repeated by millions of worshipers in the Greek catholic, the Roman catholic and certain of the protestant churches. The pilgrim fathers comprised it in their famous New England primer, along with the dissenting catechisms. The American prayer books, however disguise its meaning by the punctuation—"I believe in " the holy catholic church, the communion of saints," as if the latter were simply a definition of the former. The standard English editions punctuate thus: "I believe in the Holy Ghost; the holy catholic church; the communion of saints," which is not liable to misreading. The traditional interpretation is clearly set forth by Bishop Pearson, the great authority upon the creed of the church of England:
"They (the living sanctified) have an intimate union and conjunction with all the saints on earth,

enurch of England:

"They (the living sanctified) have an intimate union and conjunction with all the saints on earth, as being members of Christ; nor is this union separated by the death of any, but they have communion with all the saints who have from the death of Abel departed this life in the fear of Gcd and now enjoy the presence of the Father and follow the Lamb whithersoever he goeth."

But this helief as a president matter.

whithersoever he goeth."

But this belief as a practical matter, has almost died out of the churches. It has not for many years been taught in the theological course at Andover, and is probably not included in the teachings of any seminary of the kind in America, if anywhere abroad. For this \$\frac{1}{2}\$

LAPSE OF FAITH

For this LAPSE OF FAITH

the vagaries of Spiritualism are mainly respensible. But for raps and table-tips, for jungling of bells and strumming of guitars, the tying and uniying of ropes, and other worthless and often ridiculous performances, utilimating in the destruction of Christian belief, and perhaps of common morality, in the devotee to these phenomena, it would be easier now to establish the possibility and the fact of impression by the dead upon the living. As it is, the investigator in the higher range of so-called supernatural phenomena, or the expositor of collected and arranged facts of this kind, is sure to be warned away from his work by the silly cry of "Spiritualism." Nevertheless the time has come, in the development of scientific inquiry and thought, for fearless research and presentation of whatever may be definitely, certainly learned in any field of God's creation. The truest Christian, indeed is he who courageously puts his questions and accepts the answers that cannot be gainsaid. He will have no fear of conflict between the revelation through the works. Each needs only to be rightly-interpreted.

Walving all prepossession and prejudice.

the works. Each needs only to be rightly-interpreted.

Waiving all prepossession and prejudice, the presumptions are wholly in favor of thought fransference from the dead to the living. The great Sir William Hamilton, writing a generation, ago, recorded that, "however astonishing, it is now proved beyond all rational doubt that, in certain abnormal states of the hervous organisms, perceptions are possible through other than the ordinary channels of the sense." It is an easy step from this to the affirmation of transferences from the disembodied to the still embodied soul. "We ought not," says Dr. Bertrand, "to consider our body as containing our souls in the manner in which a thing material contains another; but only as limiting the extent of the matter in which it is given it to act and feel." When, therefore, the range of the soul is no longer "cribbed, cabined and confined," as here, but is practically unlimited, as it may be in the other world, its energies should be all the more powerful and far reaching. Under conditions which may correspond to the "certain abnormal states" in this life of which Sir William wrote, the possibility, if not the likelihood, of communication from the dead to the living, is now affirmed by many of the philosophers and scientists. The philosophic poets often give hints of it, as Tennyson in the well-known lines"

Moreovur, Spriething is or seems,
That seacher me with systic gleams:
Like slimpies of forgotien dreams,
Of something fett, like something here;
Such as no language may declara."

CASES IN POINT.

The facts presented in the literature of terpreted.
Waiving all prepossession and prejudice,

hypothesis than 'that of influence from the dead.

For example, a Tennessee clergyman, the Rev. J. B. Ferguson, avers that with his own ears he has heard native Americans, who knew nothing of German, speak fluently for hours in the presence of Teutons born who declared their speech to be the purest high Dutch. Prof. Alfred Wallace, a naturalist of high renown, says that from trance speakers "I have heard discourses which for high and sustained eloquence, noble thoughts and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience." True, Mr. Waljace is a spiritualist; but Sergeant Cox, an eminent pleader of the English bar, is not, or was not, when he testified: "I heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on 'reason and foreknowledge, will and fate,' and hold his own against them. I have put to him the most difficult questions in psycology, and received answers always thoughtful, often full of wisdom and invariably conveyed in choice and elegant language. Novertheless, a quarter of an hour afterwards, when released from the trance, he was unable

to answer the simplest query on a philoso-phical subject, and was even at a loss for suf-ficient language to express a commonplace idea."

ficient language to express a commonplace idea."

One of the most remarkable recent cases of apparent possession by a departed spirit occurred a few years ago, near Tippecance, Harrison Co., O., when the facts were related in the Cleveland Herald. Mrs. Birney, a venerable and plous member of the presbyterian church, in no way identified with Spiritualism, so far as the narrative discloses, became subject regularly every fortnight, at first on week days, but afterward on Sundays only, to unconscious periods, during which she was moved to deliver sermons or religious discourses of one to one and a half hours each. When recovered from the spell she declared most solemnly that she had no power to resist the influence that came upon her, however she might struggle againstit; that she had no knowledge, before or after speaking, of a word said in this state.

AN OLD TIME INSTANCE.

after speaking, of a word said in this state.

AN OLD-TIME INSTANCE.

This relation is not derived from the records of Spiritualism, but is of a kind inevitably claimed by the holders of that faith. Passing it, then, with this brief summary, let us inquire for a case not at all connected with modern Spiritualism, where the impression can in no way-be accounted for except as from the dead, and where the communication proved of great importance to the receiver in a critical exigency. One such case, well established, ought to be crucial; a single instance should be enough for the satisfactory induction of a theory or principle. Such a case is at hand, in one of the best known books of this century, "The Antiquary," by Sir Waiter Scott, who wrote long before the Spiritualism of to-day arose. In the editions of the Waverly novels annotated by Sir Walter himself, the Text is illustrated by an incident which he declares to be perfectly authenticed. Spiritualism of to-day arose. In the editions of the Wavetly novels annotated by Sir Walter himself, the Text is illustrated by an incident which he declares to be perfectly authenticated. A Mr. Rutherford was prosecuted for a large sum, the arrears of a "teind" or tithe claimed to be due to a noble family. He retained a strong impression that his father had purchased exemption from this; but the parent had long been dead and laborious search among his papers and in the public records and inquiry in every direction failed to vetify his impression. He had given up his effort at his defense, and determined to ride the next day to Edinburgh and make the best compromise he could. But that very night his father seemed to appear to him in a dream and advised him that he, in his day, had bonght in the tithe, and that the papers proving the transaction would be found in the hands of a retired writer or attorney, then very aged, but still residing near Edinburgh. "It is very possible," he seemed to say, "that. Mr. — may have forgotten a master which is now of a very old date; but you may fall it to his recollection by this token: that when I came to pay his account there was difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern." The old man was found, and although he could not at first recollect the far away transaction, the mention of the Portuguese gold soon brought it back. An immediate search recovered the papers, and Mr. Rutherford's claim in defense was by them made good.

Some parts of this story might be accounted for as the revival of old memories lying dormant in the living brain; but others cannot, as the revival of old memories lying dormant in the night of the story might he active would forget the original affair. Mr. Rutherford himself always believed that his mind had been impressed by the soul of his father; and Scott says "his health and spirits were afterwards impaired by the attention which he though thimself obliged to pay to the visions

Mr. L. H. Warren, of Albany, Wis., writes Mrs. S. L. Mecracken has lectured several times here and is very much liked as a speak er; and as a medium is considered better than the average, deserving the patronage of all honest Spiritualists and investigators."

The Harmonia is the name of a new monthly magazine published at Waco, Texas, P. A. Richards being editor, Mrs. Alice Black and Mrs. L. A. Craig, associate editors, and Mrs. L. S. Gardner, medium. It contains several interesting afticles, and we hope it will meet with good support.

South Australia, having already distinguished itself by declaring in favor of the abolition of State aid to religion, the simplification of the real property law, marriage with a dead wife's sister, and several minor reforms. has gone on to deal with the wom-an's suffrage question. A motion was made in the House of Assembly in favor of conferring on women not under coverture the same privileges as those enjoyed by men in voting for members of the Legislative Council and the House of Assembly, and it was carried unanimously. It only remains for the Gov-

CASES IN POINT.

The facts presented in the literature of Spiritualism are often to be profoundly respected. The clairvoyance and clairaudience of the more gifted "mediums" occasional healings through the diagnosis of clairvoyante and the laying on of hands, perhaps simply memeric; automatic writing, by the hand or the wonderful planchette, oftimes in strange tongues; impersonation, as when one seems fully possessed by the soul of another, speaking and acting with marvelous resemblance to the departed; and even the "trance-speaking," when it does not betray itself by the utter sillness and badness of its speech;—under all these heads a multitude of well attested narratives are now on record which defy explanation by any forces yet known or by any other present hypothesis than that of influence from the dead.

Unanimously. It only tensors in a bill, and the measure will become law.

Leo Taxil, who has been ene of the chief organizers of atheistical societies in France, the author of many anti-Christian text-books and the champion of the anti-clerical movement, recently published a recantation. His followers were (urious and summoned him to appear for judgment before the Free hought societies. His recantation was de nounced as an infamy and a crime, the hall rang with cries of "traitor" and "coward" and he was expelled by a unanimous vote, developed the champion of the anti-clerical movement, recently published a recantation. His followers were (urious and summoned him to appear for judgment before the Free hought societies. His recentation was de nounced as an infamy and a crime, the hall rang with cries of "traitor" and "coward" and he was expelled by a unanimous vote, dead. revising his opinions when he found himself to be in the wrong.—Ez.

An intelligent and reliable railroad man tells of his late visit to Mrs. Anna Atwood, 481 . Marquette street, Detroit, where he had satisfactory tests of spirit presence and clairvoyance. He was a stranger, seldom in the city; she seen gave his name, and then traced city; she soon gave his name, and then traced him back to one town where part of his time was spent, but said: "This is not your home." She then seemed to be looking westward and soon said: "Oh! here is your house," described the dwelling correctly, gave the number of the steps leading up to the front door, the peculiar location near two streets, and the name of the city. Then followed a description of his wife and child, and of a relative in the spirit land, with names and tests which appeared conclusive to him. The interview made a deep impression on his mind. The Exposure of Mrs. Beste.

The Exposure of Mrs. Beste.

To the Exitor of the Religio-Phiosophical Journal:

Upon reading the editorial on the exposure of Mrs. Beste, I resolved to tell you what impression it made upon me. While saddened that any woman could be so sordid and sacrilegious, I yet see that the exposure of such an one, and the utter confession of guilt which she immediately made, will be like a thunder storm, and bring a purification to our atmosphere in the so-called spiritual circles, that will be of immense benefit to all friends of a spiritual religion, as well as to investigators outside our ranks, and to the different psychical research societies here and abroad.

You have done your work wisely and nobly; never in a better spirit. The terms of your offer to Mrs. Beste through Mrs. Sayles, and the entire proposition, were most comprehensive and excellent, and what is to be regretted is that such excellent persons as our friends, Mrs. Sayles and Mr. Lyman, could have been so deceived. But others before them, distinguished, have suffered in the same way.

I write at this time, particularly to say, that while we were at Onset in July, three excellent mediums told me, one after the other, that other professed mediums practicing on the grounds had come to them confidentially (as if they were like-themselves, impostors) and had said: "We do these things so and so, but I would like to have you tell me how you do this [naming an individual phase of manifestation or mediumship]; how you prepare for it, what apparatus you use." etc; this was substantially the meaning and language.

These mediums did not feel strong enough to come out and make an exposure at that

use," etc; this was substantial use, and language, and language.

These mediums did not feel strong enough these mediums and make an exposure at that the language is the strong out and make an exposure at the strong out and make an exposure at the strong out and make an exposure at the strong out and stro These mediums did not feel strong enough to come out and make an exposure at that time, and meet the denunciations they would be obliged to do, and the oaths, perhaps, which I heard from one in a public place in the grove, after one of the conference meetings where fraudulent "mediumship" had been unsparingly criticised.

This is a noble, work of yours, the defence of true mediumship, whether you were raised out providentially, for it, or whether it grew out of your prophetic and progressive spirit and good-will to mankind, and hope in the future life.

CATHARINE A. F. STERBINS.

General News.

Two hundred respectable citizens of County Queens, Ireland, were convicted of boycotting, and ordered to find sureties for good behavior; they elected to go to prison instead, but the magistrate hesitated to commit them, and finally gave them two weeks' time to consider the matter.—For fear of a nihilistic outbreak, the czar has forbidden the Russian people to celebrate next March the twenty-fifth anniversary of the emancipation of the series.—The special delivery feature of the postal system fails to pay in the smaller offices. Only one letter of the class was received at Keokuk in a week. Most postmasters report that messengers have not earned \$2 in six days.—The new railroad bridge across the Colorado river at Yuma. Arizona, which cost \$200,000, was totally destroyed by fire.—Citizens of Minneapolis have subscribed \$160,000 toward the establishment of an annual exposition, although the project has been under active consideration only a few days.—The banks of New York hold \$36,553, 468 in excess of the reserve required by law.—The Chicago exposition, which closed last week, had an average paying attendance of eight thousand persons daily, and the receipts were \$10,000 more than those of any former year.—James Goodspeed. a leading citizen of Joliet, died yesterday from a stroke of apoplexy.—The conference held in Chicago by coal miners and mine-owners adopted resolytions declaring against strikes and lockouts, urging the settlement of wages by arbitration, and calling another meeting for December 15, at Pittsburgh, to take permanent action for the improvement of all interests.— Two hundred respectable citizens of Coun

ent action for the improvement of all interests.

Scotch pebbles are in favor now among lovers of jewels.—The water in the Gulf of Bothnia has fallen three feet in fifty years.

—There are 507 miles of paved and 1,100 of unpaved streets in Philadelphia.—A "servant girls' college" is the Western term for a cooking school for servants.—The London Home for Lost Dogs gives shelter to 50,000 wandering dogs every year.—Every one of the bitreen members of the present British Cabinet is a peer or a son of a peer.—Trains will lin a few weeks run from Montreal to the Rocky Montalains, a distance of 2,394 miles.—The present freshman class of Harvard numbers 298. That of Yale is rather below the average.—Sixty murders and only three convictions since the war is the criminal record of Sumter County, Tenn.—Some one has overhauled last year's novels and found that of the heroines 372 were blondes and only 100 brunettes.

overhauled last year's novels and found that of the heroines 372 were blondes and only 100 brunettes.

Corneakes are now all the rage in Boston, beans being temporarily ignored.—One of the novelties at the state fair in Philadelphia is an artificial leeberg.—In China and Japan American cotton goods are supplanting those of English make.—After Oct. 18 no child will be admitted to the Saratoga schools who has not been vaccinated.—Tax whisky to death is the motto of temperance adherents in the South, where drinking is slightly on the decline. Christopher Shearer, of Tuckertown, Pa., has procured a new peach, which he names the Globe. It is large, handsome, and delicious.—The retail liquor license in Fulton County, Georgia, except in Atlanta, has been increased to \$2,500—just fire times as much as heretofore.—An old regulation at Yale is that a student shall lift his hat at a distance of ten rods from the president, eight from a professor, and five from a tutor.

Over six hundred divorces were granted in Massachusetts last year. Of these 67 per cent, were granted on the petition of the wife. Resertion was alleged in 45 per cent. of the cases, adultery in 26, and intorication in 13.—In 1860 only 5,253 newspapers were published in the United States, or one for every 3,716 inhabitants; certainly a remarkable growth in twenty-five years.—

Business Motices.

SEALED LETTERS answered by R. W. Flint, No. 1827, Broadway, N. Z. Terms: \$2 and three 2 cen-posings stamps. Enougy refunded if not answered Send for explanatory circular.

HUDSON TUTTLE lectures on subjects per eneral reform and the science of Spiritua ands funerals. Telegraphic address, Cept address, Berlin Heights, Ohio.

Lord Chesterfield, the pink of politicess in hi said that a true geolisemm should be always as its mode fortiles in vs. which means mild in me strong in action. Take is precisely the charac Ayer's Cathartic Pills. Nothing operates so I and jet so powerfully in removing disease.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—Sti Louis Presbyterian, June 19, 1895.

GENERAL GRANT'S paper on Chattanogra will be printed in the November Century. It takes up the writer's military career at Vicksburg, and follows the campaign of Chattanogra from the beginning of the connection with it. The motives and conduct of the campaign are said to be set before the reader flip and clearly, and with much personal interest. His Wilderness article, which is to follow soon, is a description of the preparations made for the Wilderness campaign, by which General Grant meant he movement of all the Union armies begun in May, 1884.

Married.

Thursday, September 24th, 1885, Mr. William J. McGown of Bowling Green, Rr., to Mrs. Antoinette Brown, Corbwall on Hudson, N. V.

Lassed to Spirit-Life.

250s. 1885, the immortal perition of Alexandy Taylors.

Lyons was born in Suriman, Dutch Guissig, and after Mong, eparatrul file of varied an etalone, a having mached its about, expectful file of varied an etalone, a having mached its peacefully to rest upon the bosons of mother nature. The peacefully to rest upon the bosons of mother nature, Tenuple by Mrs. E. L. Walson—butching remarks being also made at the grave by Mrs. E. F. McKanley.

Petrogill.

Mrs. Petrogill was born in Morristown, Vt., Sept. 22nd, 1876. She was a kind and true friend, a loving companion and a devoted motter. Having been a Spermanist thirty-three years, and knowing are would meet those gone before, the change called death not to terror for her. Andeed, are the change called death not be true to her. Andeed, are the change called death not frien were appropriately observed, lived. We may be a first the same appropriately observed, lived. We may be a supportant of the confocution of sympathicing friends in spectrum Hall, Get and an interface to the confocution of the confocuti

La Porte, Ind., Sept. 22pd, John H. Armstr

to the higher life.

Mr. Armotrong was the last of the family of Col. John Armstrong a revolutionary soldier. He was born at Coimphia.

Onle. April 5th, 1905. He came to La Porte in 1935, with

his wife, who was cusannah L. Beggs. As a farmer and mercann the was afarly successful, and in convey of time relayed
a family of six chieffers, five of whom survivadime. Secuniters
poor ago be received a strong of paraging, but strong withing
poor ago be received a strong of paraging, but strong withing
third vistation of the dread disease, did he sherming to more
all weakness.

Spiritual Meetings in Brooklyn and News York.

Church of New Spiritual Dispensation, 416 Adelphi St. Sear Fulton, Recoking, S. Y., Sunday Servicer, 11 a. M. and 7145 Fulton, Recoking, S. Y., Sunday Servicer, 11 a. M. and 7145 Fulton, Recoking Manual Property of the Pro

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The LINE AND CHEET NOTIFICIES here with discerning a one of the most metric parameter, and caswifely every man, we must be the transfer and caswifely every man, and caswifely every man, and caswifely every man, and caswifely every man, and the same possibility that afty person wearing it should "catch wold; in have no states of possibilities, or other same invariant problems. They also prevent and care that the common and loadbounc complaint so prevalent in this region. Catarrh. For Heart troubles, rhemmatium, meanings and kindred complaints they are carellent and highly commended by all physicians.

A Few Maladies Successfully Fought by the Magnotic Lung Protector. Cure of a tofferer for fourteen years from neuraigla of the east. Mrs. E. P. True an, Clay Center, Kan.

Lungs simest cone, but I am getting cured—E. B. Bab-nock, Maneten, Wile No longer inter cold at the least exposure—Wm. Tripp, In-persoil, Out.

pressil, Get.

Serfier of us have had a cold since commencing to wear the
mag protector.—C. M. Weich, Fugeta. Ean.

Given up to die by the doctors.—Cured by the lung protect.

— J. E. Pockard, Hill City, Fran.

Enormously large totalis cured. H. S. Westen, Curre Gor.

b. Ill.
Worth its weight in good to any one with weak langu.—
J. Dietelles, M. D., La Cygne Kan.
They will wone any service for three years. Are worn own
a underdolling.

ordering mention whether tady or gent; if short or sies. Sent by mail upon receipt of price, or by express, C. G.

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Voices from the Leople. AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophic "The House of God."

BY P. E. PARNSWORTH.

In that the "House of God" where human art Bisplays itself in pictures on the walls— Whose lofty dome and alar—every part. For human praise and admiration calls? Dwells God in temples such as that below, and is it there He doth his glory show?

That fane was reared by human ioli and skill, the decorations speak of human pride, which seeks with outward show the mind to fill that thus its own deformity to hide. That that gilt altar, beautiful, but cold, hypeaus no other sacrifice than gold.

is that God's minister to mortals sent,
Who comes to them with studied words to tell
That they are doomed to endless punishment,
That sterms and the agonies of bell?
Was that the gospel Jeeus came to bring,
That man is born to endless suffering?

New little of the simple, peerless grace he which the works of Nature all abound, Repears within that consecuted place, a fix to the labored manuscript is found. The burdened soul that seeks relief in pray Repeats in vain the forms of worship there

But listen to the noice of sacred (?) song.
That from behind a crimson curtain rise!
Bow peaks the solemn organ loud and long,
and now the voice in plantifue cadence dies.
The measured tones that through that temple ring.
Preciaim the praise of—those that play and sing

Babold, upon that turnet, lifted high,
The cross of Jecus, glittering in the sun,
The till the world that once there came to die
For man a poor, despised and lowly one!
Contrast his life of poverty and woe
With all the pomp that fills the house below!

The not by building fanes that reach to heaven, that man is saved and God is glorified, for can the sins of my be forgiven The they have overcome their selfish pride; For what builty-free would rear the cross in air Which on their shoulders man distain to bear?

"God dwelieth not in temples made with hands, lee takes delight in studied forms of prayer, but where the human soul with love expands, lis spirit finds a ready temple there; And men should phase and worship God above lay fives on earth of harmony and love.

The National Liberal League.

The National Liberal League will hold its next massai meeting at Cierciand, on the 9th, 10th, and 18th of this month. Col. Ingersoll will be the chief straction. Last year, he was elected president; and, although for months he made no response, maker accepting nor declining, his name was used with no protest from him, and, finally, he was permaned to allow his acceptance to be amounced. At the last annual meeting, it was evident that the movement for "repeal" had collapsed, and that only a new departure's could save the League from the same fate. Although the "repeal" resolutions which had a few years previous driven Col. Ingersoll from the League were left unrescinded, and cause bitterness shown toward those whose persistent opposition to the policy of the League was the cause of its defeat, it was well understood that the talt about the repeal of postal laws was to be stopped, so was sufficiently indicated by the election of Out Ingersoll. Indeed, the new leaders were not interested in continuing a policy that would bring satisfied by prominent members of the organization. But and West, have the past year been "running" the League with the use of Col. Ingersoll's name, for the money it has enabled them to raise for themsalves. Some months ago, we made mention of the fact that their circulars declared that the object of the League was State secularization, and called upon all Christians and non-Christians, who beligied that the State and fedigion should be separated, to remark financial sid? and that at the same time the League, through its officers, was engaged in the work of combating Christianity, and advocating Agmentician and "Secularism," the professing to have one ebject and working for another, and soliciting many for one purpose and using it to accomplish a way different one. We now repeat what we then mak: that, if the work of the League is to consistency and soliciting is surfaced and the substance of the secularization, rough the system known in England as "Secularism," the leaders should have the

Heavenly Portends.

Out of the ancient world had come a mass of beinsis regarding comets, meteors, and eclipses; these
were universally held to be portents sent directly from
hassen for the warning of mankind. As to stars and
matters, they were generally thought to, result
shappy events, especially births of gods, beroes, and
gest men. So firmly rooted was this idea that we
amountly find among the ancient rantom notices or
lights in the heavens heralding the birth of persons
of seds. The sacred books of India show that the
harthe of Crishna and of Buddha were amounced by
such heavenly lights. The sacred books of Chima
sweel similar appearances at the births of Yo, the
Sambler of the first dynasty, and of the inspired sage
has been, in the Jewish laguads a star appeared at
heaven the formed the king; and when Abraham
was born anyunusual star appeared in the east. The
Sambler and Romans held similar traditions. A
havenly light accompanied the birth of Rocalaptus,
and the strints of various Creaxy were heraided in
Sile manner.

As to the nature of these heavenly bodies, the

med the birits of various Cresary were heraided in the manner.

As to the nature of these heavenly bodies, the fathers of the Christian, Church were divided. Origen beught them living creatures possessed of souls, and he belief was thought warranted by the beautiful anug of the Three Children which the Anglican commands has so wisely retained in its liturgy. Other the Church thought the stars abiding-places of the angles, and that shooting-stars were moved by regalls hands. Philo Judents believed the stars sending-places of the same tendency toward a Yindly interpretation of stars and charge in the belief of certain Mohammedan teach-

Am Excellent Healing Medium.

Bette Ettior of the heitigle Philosophical Journal:

From time to time I notice in your columns the measurements and the performances of mediums, and mong others, of those blessed with the power of Railing. I have nover, I think, seen the name of one was, from experience in my own family, and from measurements in howledge during the past few months, is mong the cnost efficient of all engaged in this good was. I refer to Dr. B. F. Brown of Philadelphia. Have known of many obstinate case, abundanced by the regular practitioners, of rheunstism, scroula, hag, heart, and kidney froubles, which he has positively and permanently cured. I know, too, of many measurements of the particular, and we of the heat things I know regarding bin, is that is employs no medicines of any sort, but transmits be others the vital energies which seem to be in him in a storobouse, and an apparently inexthemistics, at that I do not write this to "poff" him grahearly, but because I believe he is doing, through the control, a grant work for the physically sufferently, but because I believe he is doing, through the control, a grant work for the physically sufferently, but because I believe he is doing, through the control, a grant work for the physically sufferently the fact of the physically sufferently and the property of the physically sufferently the particular particular

The Best Proof of the Existence of Spirits, or the Evidences of the Truths of Spiritualism.

The best proofs we can have of the existence of spirits are here before me to-night. You have something more than bodies here with you. You all have that divine spark of immortality, just as much as any spirit in the world to which your feet are tending. What is it that looks out of the eye with intelligence, what is that looks out of the eye with out the use of words? What is it that has all along these ages been building up the world with improvement, that has been reaching aftrout with prophetic vision into the future, and peopling the world with new ideas?—running lines of railroads across continents atsamships across the waves, and girdling the world with electric belts, over which speed intelligence from shore to shore? It is that sams dirine intelligence, robbed of its fiesh, that departs into the other world of spiritual existence, that returns again along its electric pathway, and meets its own, responsive to the hungry cry, and stands, wherever it is possible, face to face with those it loves and left behind. Every day there are new testimonies from that other world, not in America alone, but it eastern hemispheres in your own colonies, under the Southern Cross. When in New Zealand, I was told of a circumstance that occurred there, demonstrating the truth of immortality, and proving their ability to return. At a little circle in Auckland as message was received from a spirit who gave his name, and stated that a few hours previously he had been capsized and drowned in one of the bays or harbors round the coast. It was some three or four days before the intelligence reached Auckland by the ordinary means, but it came, and the facts which had thus been anticipated by those in the circle, were corroborate the facts of Modern Spiratualism. For myself, my native modesty forbids me to give you much of my own experience, but I would be unworthy of the blessings of either angels or meo, or the confidence of my fellows, were I to deny what I have seen. From my carriest childhood I have seen and conversed with t

The Spirit-World.

10 the Editor of the Religio Philosophical Journ

The Spirit-World.

10 the Editor of the Religio Philosophical Journal.

What and where is the Spirit-world? and how does it differ from the material world, or the things recognized by our physical senses? As well expect the child to comprehend what a person with well-developed intellectual faculities can, as to expect the intellectual person to comprehend what a person can with well-developed spiritual faculities. Now, how shall we develop those spiritual faculities so that we may become acquainted with the spiritual part of our nature, and be able to understand spiritual fatings, and gain spiritual lithings, and gain spiritual lithings, and gain spiritual intellectual persons or out; let their sayings be found where they may, in Egyptian mythology or in medern Spiritualism? The possessor of a spiritual development will not abuse the possessor of an intellectual development, no mére than the possessor of an intellectual development will not abuse the possessor of an intellectual development will abuse one on the plane of childhood-admitting that each one will use the guiding light of reason that divine nature furnishes on each plane.

A person may be called an intellectual person and still be rightly called an educated animal, for we must admit there are various degrees of intelligence manifested on the animal plane; and are we not as one among the various animals, only more cute than the four footed beasts on account of our spiritual faculties illuminating our animal instinct or reason? and is it not the line that divides the animal and the human the boundary line that scientific men and Caristians have been trying to establish? I say, is it pad to be found in the human organization between the animal and the human or manifested on the human organization where we not it the samighty arms of divine law of nature? Must not those laws be understood by the unfoldment of the divine, or spiritual involument in the human brain, before we can rightly fix the boundary line battened and the spiritual development, and sp

pathway. Waverly, Iowa, Oct. 8th, 1885.

Henry Jackson writes: We cannot afford to do without the Jouanat. Out of the seven or eight papers we take, we would dispense with all the rest before this.

There are no professional wine-tasters in America.

They are numerous in France, and their miaries range from \$1,000 to \$5,000, according to shilly.

Remarks on Burial Services.

We cannot entertain the suggestion that has been occasionally made that a form of Burial Service for the use of Spiritualists be complied. All "forms" are inimical to Spiritualism. Many spiritualistic interments have taken place, conducted both by normal and trance speakers, and no need of a form has been felt. Many reports of these services have appeared in the Medium, all of which may serve as suggestive forms to those who may have to undertake a similar duty. One of these reports we give above; but not with the slightest intention that it shall be adopted as a mechanical form for other occasions of the kind. At such a time, if at no other, the loner nature should be so stirred with spiritual sympathy, that from the fulness of the heart the mouth would speak all that might be necessary. Nor do we agree, as an ideal service, with reading on such occasions. Throw all books away, and trust, to the monition of the spirit.

When extemporaneous speaking cannot be relied on, a variety of readings might be selected from spiritual literature. There are solitary passages of scripture that might be included; but there could be nothing more unfuling than that chapter in Corinthians forming parts of the orthodox burds service. In a word, our most serious study should be to avoid apeing parsonerat, either in matter or manner. Every service should be, an original, appropriate and instructive occasion, whereas the use of a stereotyped form is a mockery, and to limitate the parson is too ridiculous on such-a solemn occasion.

The orthodox theory of man's existence is wholly wrong, hence the burial ephode is raiher a caricature of man's true relations to eternity. Away, then, with all such pagan performances, and let us speak, from our own souls that which we feet to be the truth.

The report given above divides the proceedings into three distinct yet connected portions. First, there is an opening invocation, in which the scheme of life is alluded to, death being a portion thereof. Secondly comes an address. Thirdly comes the

idea of "performing" the service should be careful-ly avoided.

The use of singing is very advantageous. At Ken-sal Green little children who had been playing in the cemetery gathered round and took up the hymn in a most pleasing and effective manner. By this ar-rangement all can take part in the service, and not render it a "one. man" affair. Altogether, the im-pression made was deep and touching, and those whose business it is to be present at funerals for years in daily succession, seemed to be much affected. The great lesson of life should be the appropriate theme of the spirit's farewell to earth.—Medium dind Daybreak, England.

Haverhill and Vicinity.

To the Editor of the Beligio-Philosophical Journal:

The Spiritualists of Haverbill and Bradford, having worked on the common-consent plan for the past quarter of a century, and having become disgusted and tired of being beaten at every turn by foss soit only within the ranks but those without, decided to associate themselves together as a society under due form of law, that they may be recognized as a corporate body with full powers, and be protected by the laws of the commonwealth.

On the 8th day of October, inst., having compiled with the preliminary work of organization, they received in due form from the Secretary of State, Henry R. Pierce, their charter of incorporation to the known as First Spiritualist Society of Harverbill and Bradford. The Beard of Control are: Charles E. Sturgis, president: Nahemlah C. Furnald, vice-president; Rights H. Tilton, clerk; Harvey Ray, treasurer. Directors: Samuel Roberts, Hiram Nichols and Ames M. Palmer.

The aims of the society are to study Spiritualism in Assicultific, philosophical, and religious aspects and uses; to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to geek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES. While no assent to a fixed creed or confession of faith is required, the following statement may be held as embracing leading ideas accepted by most of

held as embracing leading largest some members:

Man is an indestructible conscious entity.

Happiness is the result of the harmonious exercise of wission and virtue, love and purity.

While right belief is of consequence as an inspiration of right conduct, yet character is the suprement of the consideration—not the belief so much as what we consideration—not the belief so much as what we can be supported to the consideration of the belief so much as what we can be supported to the consideration of the belief so much as what we can be supported to the consideration of the belief so much as what we can be supported to the consideration of the considerat

consideration—not the beauty of the control of the

The Crime of Suicide.

The Crime of Sulcide.

In olden time, and when Christianity had not interfered with it, suicide was considered honorable and a sign of courage. Demosthenes poisoned himself when told that Alexander's successor had demanded the surrender of the Athenian orators. Socrates killed himself rather than surrender to Palip of Macedon. Cato, rather than surrender to Palip of Macedon. Cato, rather than surrender to Palip of Macedon. Cato, rather than submit to Julius Coesar, took his own life, and after three times his wounds had been dressed fore them open and periohed. Mithridates killed himself rather than submit to Pompey, the conqueror. Hannibal destroyed his life by poison from his ring, considering life unbearable. Lycargus, a suicide. Empedocies -leaped into the crater of Mount Ætnik. Zeno, the philosopher, at ninety-eight years of age, passing out from a schoolycom, and failing and dislocating a finger, becaupy of the pain hanged himself. After the disaster of Moscow, Napoleon always curried with him a preparation of opium, and one night his servant heard the emperor arise, put something in a glass and drink it, and soon after the grouns aroused all the attendants and it was only through utmost medical skill he was resuscituated from the support of the opiate. Times have changed, and yet the American conscience needs to be toned up on the subject of suicide. Have you seen a paper in the last month that did not announce the passage out of life by one's own beheat? Defaulters alarmed at the idea of expoure, quit life precipitately. Men' losing large fortunes, go out of the world because they cannot endure earthly existence. Frustrated affection, domestic infelicity, dyspeptic impulience, anger, remores, ever, jealousy, destitution, misanthropy, are considered sufficient causes for absconding Catholics in the World.

Catholics in the Worl Joseph Bodes Buchanan.

In the rare found in respectable circles people apologetic for the crime of suicide. God gave you as seasolating trust in your life. He made you the custodian of no other life. He gave you as weapons with which to other life. He gave you as weapons with which to see dead it, two arms to strike back assailants, two of an extraordinary book. Or readers know the scientific standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan, and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the standing of Prof. Buchanan and the property of the stand

Church of The New Spiritual Dispen-sation, Brooklyn, N. Y.

Church of The New Spiritual Dispensation, Brooklyn, N. Y.

Te the Editor of the Religio-Philosophical Journam.

Our people are having a rare spiritual and intellectual treat, the current month, in the presence and ministrations of Mrs. Nellie J. T. Brigham, who so ably ministers unto the First Society of Spiritualists, N. Y. City. We arranged with Mr. Henry J. Newton to have Mrs. Brigham speak for us in October, so that Mr. J. J. Morse, the eminent English trance speaker, could speak for them. Mrs. Brigham is so well known by the older Spiritualists of our country, that any commendation by me of her would seem superfluous; but I cannot help bearing witness to the great work she has been able to do, and will do for years to come, and this work is not limited to the immediate society who love her so devotedly and listen to the inspirations that flow from her organism like thythinic music from supermal shores. Our love goes out to her as a representative teacher of Spiritualism in its higher aspects, the spiritual and the religious, and our prayers ascend to the source of all wisdom and love, that her life may be spared for many more years of usefulness, and that her husband's vision may be restored, and their after years blessed with all that can be vouchasfed to mortals here who live day by day according to the light that comes from a true, loving, harmonial union; and our prayer also goes forth that all our public teachers may live as our sister hashes, all the years she has been on our platform, from her githhood to ripende and mature womanhood, honored and loved by all, and one whom no standerous tongue dare ascall.

We have in our audiences every Sunday, men and women from the churches, who, half-starved, come for more light and love, hoping that some word may fall from the lips of this inspired evanged, that would alwoem from the churches who, half-starved, come for more light and love, hoping that some word may fall from the lips of the inspired evanged, that would have a long and consolation which they fa

here a little and there a little; ofttimes on sterile soil, but some time God's love and blessing will reach each one, and all can sing in gladness. Nearer to thee."

The subject of the discourse on the evening of Oct. 11th was, "Future Employment." The speaker gave an outline of the creeds of the churches as to the life beyond, and the revealments that had come to us through the messages from spirits. The text, the words of the master, was as follows: "In my father's house are many mansions. I go to prepare a place for you, and I will come again and not leave you comfortless." The lecturer showed that Christ's words and teachings were in barmony with the philosophy and religion of Spiritualism; that for all souis there is a home in the Spirit-world; that each soul here and now is building its heavenly mansion, and that our own loved ones who have gone before, are preparing a place for us. Our home over there will be embowered with flowers, whose fragrance and beauty mortal can not comprehend. The wife, husband and sister, brother and friends who have gone before us, prepare these heavenly mansions for us, and if we are receptive to their loving influences, and strive to live our noblest and beat here and now, when our time comes to enter the Spirit-world, we will find our heavenly mansion more beautiful than If we had never received the blessing of spirit presence and communion. The closing poem was, "How can the living host honor the memory of the dead." It was full of beautiful imagery, and told how noble deeds and true lives were the best monument we could raise for them and ourselves.

The lectures are largely attended, many old Spiritualiets coming to hear this noble woman gire utterances to thoughts born of the spirit, and who receive that which bless and strengthen them.

The success of Mr. John Slater, the wondrous perchic, is truly marvejous. He is one of the best

that which bless and strengthen them.

The success of Mf. John Slater, the wondrous psychic, is truly marvelous. He is one of the best platform test mediums the writer has ever seen. On every Sunday afternoon for over two months, he has given tests that have confounded the skeptic, rejoiced the Spiritualist, and converted many an agnostice During this time, on every Wednesday evening he has given a public scance in our church, and from 50 to 100 have attended, and usually a large proportion of those present have received evidences of the presence of their spirit friends. In addition to this, he has given three public circles in his home each week, besides being kept actively at work in giving individual sittings to all who may come.

At our Mediums' Meeting on the 11th of October,

vidual sittings to all who may come.

At our Mediums' Meeting on the 11th of October, Mrs. Maude E. Lord was with us, as well as Mr. Slater, and the double attraction caused "The Little-Church around the corner" to be packed long before the hour of services. Hundreds were compelled to go away, not being able to get into our church at all; at least 50 were in the parior; the gallery was packed and hundreds stood in side and restibule. It also were to the parior; the gallery was packed and hundreds stood in side and restibule. It shows that interest in the phenomena of Spiritualism is very great, and that if you have malifestations that are worthy of public support, they will gladly receive it. Mr. State was invited to attend a "materialization show" in Brocklyn, and his deaunciation of the fraud and imposture was very severe.

The tests of both Mr. Slater and Mrs. Lord were very satisfactory and convincing, notwithstanding the large audience, many standing. Mrs. Lord-is tailking of coming to Brocklyn for the winter, and we can safely promise her all the work she is able to do.

of the control of the

logical science (all of which are essentially changed and enlarged by psychometric investigations), this volume shows a great many practical applications in the study of character, in determining the destiny of the young, in forming conjugal and business associations, in selecting candidates for important offices, and in determining questions of guili or rimocence. But the limits of our notice are quite insufficient for giving an idea of the multifurious contents of this curious work. We can but assure the readers that, it is intensely interesting as well as marrelous. The scientific reader feels as if he were transported to a reaim of romance, yet all is presented in the form of simple scientific experiments which have been repeated as hundred thousand times, and which invites the reader to repeat them for himself.

No one an read, this volume in a candid spirit without feeling a conviction that the author has opened up a new and wonderful world of science, and no physician can read it without gaining very important ideas concerning diagnosis and the action of medicines.—Medical Advocate, New York City.

Notes and Extracts on Miscellancous

Notes and Extracts on Miscellancous Subjects.

The Kings of Sweden and Saxony are both poets. There are 300 words in some of Archdeacon Par-rar's sentences.

A two-pound nugget of gold has been found at Vein Mountain, N. C. Autumn bonnets will be tied under the chin with pretty velvet bows.

The Princess Louise, of England, paints and writes, and does both very well.

Dom Pedro, of Brazil, writes well and learnedly chiefly on scientific subjects.

Siberian cats now crowd the Malteee from the

The Vanda-Sanderina, an orchid that cost \$2,000, sold in New York on Friday for \$900.

Beer made out of Bananas, is now used in the Congo region as a presentive of malarial fevers. The salary of the United States Consul at Zanzibar is \$100. He is allowed to have other business.

Queen Elizabeth, of Roumania, is a frequent visit-or to the publisher, both as novelist and poet. General W. H. (Huny) Lee, a son of the late Robert E. Lee, is now a prosperous farmer in Fair-fax County, Va.

The 509 Lords of England have an average income of \$120,000 each, and their gross income is about \$75,000,000.

A monument to commemorate emancipation is to be erected by the colored people of Vicksburg, at a cost of \$50,000.

The New York crematory will be open for practi-cal work this week. About fifty bodies are now in the vaults awaiting incineration.

Canon Farrar, in his lecture on Dante, declares the "Divine Comedy" superior to all the epics of Virgil or Milton, not excepting "Paradise Lost." The last shot of the war was fired by a Confede-rate soldler named Cosby. It was a hog that strayed into the lines and brought Cosby's mess a good din-ner.

into the lines and brought Cosby's mess a good dinner.

No authors are reported in the royal family of
Italy, Portugal or Spain. The Bonapautes have been
profiles writers, but in this generation seem to be
running out intellectually.

A book recently published in Paris is "The Sad
Influence of the Pjanoforte Upon Musical Art." and
the aim is to diseatibilish the sovereignty of that instrument in the homes of the land.

The legacy of £2000 which Victor Hugo left in his
will to the poor of Paris has the curious informality
of lacking his signature, although the clauke was
written entirely with his own hand.

The Arthur administration smashed things, at
least, that is what is, said of the White House glass
and creckery. There was not a complete set of any
one pattern found when the ex-President retired.

The walls of Fort Sumpter are reduced to a mass
of ruine, over which twelve guns are still mounted.
The government pays \$200 a month for watchmen,
who keep lights burning for the guidance of mariners.

An Indiana man assented to his daughter's mar-riage in the following note attached to the marriage license: "Mr. — has permission tog oahead. The girl is not of age, but she is so deadset that we have caved."

Green! Taliaferro, who commanded the Virginia militia at the time of the John Brown trouble, a still an active man; over six feet high, and attends to his large estates, near Gloucester Point, Va, bordering on Chesapeake Bay.

Melbourne is cited as proof that the star of empire has taken a trip to the southward. The first house there was put up in 1855, and now there is a handsome city with fine parks, and public institutions, and 330,000 inhabitants.

William Dean Howells, satisf in character, and

and 300,000 innabitants.

William Dean Howells, artist in character, says that when he went to an old house in Duxbury, Mass, the other day, he found therein four generatens of John Aldens-ranging from the tottering great grandfather to a chubby, rosy little lad of four,

great grandrather to a chubby, rosy little lad of four.

The Empress Eugenle intends to remove the remains of the late Emperor Napoleon and of the young Prince Imperial from Chischurst to Aldershot. Arrangements will be made for carrying out this project as soon as the Empress returns from the contigent.

Tyo bundred public houses in London were watched between the hour of 9 and 15 on a recont Saturday night for the purpose of seeing how many persons entered them. The count showed that they were visited by 55,608 persons—men, women and children—during the three hours.

Some time ago a compassionate German nobleman bought the favorite old horse of the Emperor Wil-liam, Sadowa, and kept it in comfort till its death, a short time ago. Now the skin has been tanned and dressed, and is preserved as an ornament and a relie in the nobleman's country seat.

In 1883, Rev. Newton Chance, of Texas, killed an editor in Sherman, and moved to Mississippi. At that time he was a lawyer, but becoming converted, he entered the ministry. Recently he returned to Texas, and while on a visit to Sherman was arrested for the murder-committed twenty-two years ago.

To Professor Briggs' severe review of the Old Tes-lament revision, Professor C. a. Alken, of Princeton, one of the Old Testament revisors, responds that "some of those who are sharpest in their judgment of the work of the fossill/ferous revisers were not out of college when the Convention of Canterbury or-ganized the work."

ganized the work."

An English traveler proposed to make a walking tour in the neighborhood of Vichy. Upon inquiry he found that the only food he could expect to find at the village inns was a pottage made of cabege, a few silces of bread, an onton or two and a piece of lard. This was the habitual food of the peasants, and there was nothing else to be had except black bread. The intended journer was not taken.

As two out of twenty-two Freeddents have been assaminated, or about 10 per cent, the risk in life insurance is extra hazardous. It is said that Arthur that no the control of Vice was a sould be a surfaced or vice of vice or vice or vice of vice of vice of vice of vice of vice or vice or

In Court

A London society for the suppression of men di-cance has handed over two hundred thousand beg-ging letters to a committee, in consequence of which over sixty thousand professional vagabonds and im-postors have fallen into the hands of the police. One beggar carried with him a tongue in alcohol, which, as a notice informed the public was his own longue, lost by a surgical operation. Examination showed it to be a sheep's tongue. It is related that a prison-er in Munich, in order to secure certain comforts al-lowed the sick, reigned epilepsy so successfully that for several years he deceived the prison doctor, as well as another physician called in to assist in the examination.

TWO NOTED MINSTRELS

Have Won Fortunes and Wha They Say About Stage Life.

They Say About Stage Lite.

"Billy" Emerson has recently made a phenomenal success in Australia, and is rich.

Emerson was born at Belfast in 1846. He began his career with Joe Sweeny's ministrels in Washington in 1857. Later on he jumped into prominence in connection with Newcomb's ministrels with whom be visited Germany. He visited Australia in 1874, and on his return to America Joined Haverley's mintrels in San Francisco at \$500 a week and expenses. Withithis troup he played before her majesty, the queed, the Frince of Wales, and royalty generally. After Disarrie he leased the Standard theatre, San Francisco, where for three years he did the largest business ever known to minsterly. In April 18st he went to Australia-again, where he has "beaten the record."

"Billy" is a very handsome fellow, an excellent singer, dances gracefully; and is a true humorist.

"Yes, if. I have travelled all over the world, have met all sorts of people, come in contact with all sorts of customs, and had all sorts of experiences. One must have a constitution like a locomotive to stand it."

"Yes, I know I seem to bear it like a major and I do, but I tell you candidly that with the perpetual change of diet, water and climate, if I had not maintained my vigor with regular use of. Warner's safe cure I should have gone under long ago."

George H. Primrose, whose name is known in every amusement circle in America, is even more emphatic, if possible, than "Billy" Emerson, in commendation of the same article to sporting and traveling men generally, among whom he is a great favorite.

Emerson has grown rich on the boards and so has Primrose hecuse they have not accounted the

He. Emerson has grown rich on the boards and so ha Primrose, because they have not squandered the publics "favors."—Stage Whispers.

The Great American Chor And Verent American Chorus.

Sneering, snuffing and coughing! This is the music all over the land just now. And will be until June. "Fre got such an awful cold in my head."

Cure it with Ely's Cream Balm or it may end in the toughest form of Catarrh. Maybe you have Ca'arrh now. Nothing is more nanseous and dreadful. This remedy masters it as no other energy did. Not a souff nor a liquid. Applied by the finger to the nostrils. Pleasant, certain, radical.

Nineteenth Century Miracles, by Mrs. Emma Hardinge Britten, only \$1.50, postage 25 cents extra. This work forms a full and exhaustive account of all the main incidents of a spiritualistic character which have transpired in every country of the earth from the beginning of the nineteenth century to the present time. It contains nearly 500 pages, with many illustrations. For sale at this office.

Gunia Newsia.

(Revised) Home Book of Health or Family Physician; 210th edition, Just Teady, gives ninety fresh lem; glowahow to put in best sanitary condition house, premises or town, for feading off cholera and infectious diseases, and present modern treatment in ordinary sliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in presenting libealth. 1232 pages royal octavo, leather. See advertisement in another column.

We still have in stock a few copies of the second volume of Identity of Primitive Christianity and Modern Spiritualism which is independent of the first volume, now out of print, and selling them at the low price of \$1.30 postpid. This is one of the most important works on Spiritualism ever publish-ed, and has received the encomiums of the secular and religious press everywhere.

"Over and Over Again."

"Over and Over Again."

Repetition is sometimes the only way to impress a truth upon the mind. Accordingly take notice that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little Liver Pills) continue to be wonderfully effective in cases of sick and nervous headache, constitution, indigestion, rush of blood to the head, cold extremities, and all aliments arising from obstruction of the bodily functions. Their action is thorough yet gentle, and the ingredients being entirely vegetable, they can be taken with impunity into the most delicate stomach. All drugglets.

Mediumship, a chapter of Experience, by Maria M. King. This pamphlet of 50 pages is a condensed statement of the laws of mediumship illustrated by the author's own experience. It is valuable to all and ought to be largely circulated as a tract by Spiritualists. Price 10 cents per copy or 13 for \$1. For sale here.

Gatarrh.

Is a very prevalent and exceedingly disagreeable disease, liable, if neglected, to develop into serious consumption. Being a constitutional disease, it requires a constitutional remedy like Hood's Saraparilla, which, acting through the blood, reaches every part of the system, effecting a radiofi and permanent cure of catarrh in even its most severe forms. Made only by C. I. Hood & Co., Lowell, Mass.

The wildest game in the world is the Rocky foundain ram. The animal is more like the cham-is than any other creature. In Colorado a law has ust gone forth probabiliting the killing of rams for en years to come.

The Weaker Sex

are immensely strengthened by the use of Dr. R. V Pierce's "Favorite Prescription," which cures all fe-male derangements, and gives tone to the system Sold by druggists.

The crust of the earth is said to be only one-nineti-eth of its radius.

Geo. Catlin, the protrayor of American Indian life and customs, says, among 2,000,000 people he found that deafness, dumbness, spinal curriture and death from diseases of the respiratory passages, were almost unknown. He attrouds this exemption from aliments so common to civilized life solely to the habit of breathing through the nose. Fisher's Mouth-breathing Inhibitor, cures the habit entirely. See adv.

Two bumblebees chased a pretty young woman at Albany, Ga., a few days ago, and stung her so severe-ly upon the neck that she became delirious.

improves her looks and is as fragrant as violets. For sale by all druggists.

The famous Carpenter's Hall in Philadelphia was built-115 years ago.

Does your schoolmarm snore? (they do in Boston. Flaher's Mouth-breathing Inhibitor will cure her for a fact: See advi.

In Leigh, England, 1,700 people support them selves catching shrimps. When everything else falls, Dr. Sage's Catarri Remedy cures.

Davenport, Iowa, was named in honor of one of Ira Davenport's family.

In Davesport's family.

Armour, a young bomiog pigeon, was given wing at Pensacola, Fla., on Aug. 3rd, and on the 26th inst., was found cooling in-his out at Newark, N. J. The flight up the coast was for the distance of 1,100 miles. This exploit places armour fourth on the list. The smoky-bins hen Alabama stands first, that bird having flown from Monigomery, Ala., to Fall Elver, Mass., 1,000 miles, from Aug. 2t to Sept. 12.

Pire alarm boxes have-been placed in the public schools of New York City.

The latest theory in veterinary actence is that shying in horses is caused by near-sightedness.

A Sensation

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully sucknowledge its good effects. Charles C. Smith, Crattabury, Vt., says: "I have troubled, for a long time, with a lumor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

one who needs help is indeed fortunate who discovers that he may cradicate the poisons of scrofula from his system by the use of Ayer's Sarsaparilla. Strong and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge

of the feelings of Mrs. T. P. Cushing, ST Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her finger, would crack open, and bleed and lich terboly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American." Lafayette, Ind., writes: "For years I have been aubject to chronic attacks of neuralsta, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

Saved and

restored thousands. Walter Barry, 7
Hollis st., Boston, Mass, after vainly trying a number of medicines, for the cure
of lumbago, was persuaded to try Ayer's
Sarsaparilla. He writes: "Your valuable
medicine not only relieved me, but I be
lieve it has worked a perfect cure, although
my complaint was apparently chronic."
Thos. Daiby, Watertown, Mass., has long
been a sufferer from lumbago and rheumatism. So great has been his improvement since using

Ayer's Sar saparilla

sajorilla that he has every reason to be-lieve it will effect a permanent cure.

by other members of Mr. King's family, are contained in the same letter.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists, Price \$1; six bottles for \$5.

MIND-CURE AND SCIENCE OF LIFE.

FOR COUGHS, CROUP

-AND-

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Continued from First Page

It has no heart to melt, this Medina whose glance turns man to stone. It feels not as the wheels of the infinite mechanism grind ever on, crushing all who get in its way, hearing no sobs, seeing no wrecks, knowing naught of the misery left behind the processes of evolution. Let us shake off this nightmare dream of horror in the name, not of faith alone, but of a true science. We need not then fear to pray. As John Foster said when dying, "It is a grand thing to pray," it is the affirmation of the one essential creed, the selemn declaration of our faith in the spirituality of nature, in man's beling something more than a chemical compound, in the being of God, and that God "Our Father which art in Heaven."

THE INCONSISTENCIES OF "BELIEFS."

Theism-Christianism-Spiritualism.

It is an age for definitions and explana-tions. Unhappily, the English language is susceptible of conveying by its words, differ-ent meanings to different minds. He is more than ordinarily fortunate, who succeeds in making himself thoroughly understood, so that his meaning is not at times misappre-hended.

making himself thoroughly understood, so that his meaning is not at times misapprehended.

Look for a moment at four words in the above title. Each of them demands a word explanatory of the writer's meaning in its use, that the reader may not unconclously interpret into it his own meaning. "Belief" is defined in dictionaries, as "credit given to evidence; but we believe a thousand things, or say we do, without a particle of evidence. It just assumed means to receive upon trust, with confidence that what is said is true,—in another way, complete persussion of truth. So we receive the story of a tried friend, or the newspaper's chroniclings of what goes on in the world, and so the religionist receives the statements of his holy books and of His creeds. Let us, then, in what shall follow, so understand the word, as meaning a full persuasion of tryth.

Theism is primarily, a dectrine or theory of God, or a God. But what is a God? Here, as in the case preceding, we must, or at least we will, accept the idea most notably prevalent in all religions, namely, that of a personal Being of conlimited or infinite power and knowledge. Various other attributes are added, of course, according to the individual conception of this Being, but all virtually agree in ascribing to him the two which have been named. God is related to man, it is further agreed, by having made certain laws for the Government of mortals, and to these laws are attached rewards for obedience, and penalties for disobedience. Ask any man not an atheist (i. e., one without a God) if he "believes" this (is fully persuaded of its truth), and the answer comes instantly, "ido."

do."

But does he? He may mean to speak truth in his answer, but is he speaking it, or is he unthinkingly uttering an untruth? This is no idle or foolish question, but one every way worthy the attention of every man and woman who believe themselves sincere in giving the affirmative answer to the question, Do you believe in a God? I can easily enough determine belief in some matters. My friend comes to ask me to walk with him. I take my hat and prepare to leave the house. "You will need your overcoat." he tells me," it is very cold out of doors." I have no evidence that he speaks truth. It is snug and comfortable within: But I believe him, and I put on the garment. I have business in Canada. The newspapers tell me that small-pox is raging in Montreal. I believe them; and I either defer my intended visit to that city, or, going. I use all possible safeguards against contagion or reckless exposure. In short, my belief always evidences itself by an act bearing some relation to the subject on which I am a believer.

This is the test. How does it apply to the theist? He has, or thinks he has, the laws of God—all of them, certainly, which he has need to know,—and in his "belief," God will punish any infraction thereof, Do all his acts—every one of them—bear close relation to that belief? On the contrary, are not the majority of his acts, his words, his thoughts, of a sort which plainly assert unbelief in the punitive consequences of the infracted law? And this is nothing else than unbelief in such laws. If not a believer in the laws, he can no longer be a believer in the laws, he can no longer be a believer in the laws, he can no longer be a believer in the laws, he can no longer be a believer in the laws, here is now the propose of any law, and a far be theist—the God-believers—very few and far between? Deponent sayeth not; he is exhibiting inconsistencies of "beliefs."

There is room for two or three replies. First: men do believe in God and in his laws, but they are willing to take future consequences, in order tha death may surprise us at any moment, which is well known to be true, and that the last word or act preceding sleep may be one of sin. and that all know they may never awake in the mortal life; who will consider for a moment that the prayer said, however fervently, a few minutes before, with all supposed or supposed efficacy in securing pardon for past violations of law, is never claimed to have power to project its potency forward, so as to cover the night, the week, the year, will readily see that this third explanation is as unsatisfactory as are the others. Such are the inconsistencies of belief in Thelam.

Caristianism, the second word, is used

others. Such are the inconsistencies of belief in Theism.
Christianism, the second word, is used rather than Christian or Christianity, may require to be defined by any of its multiudinous sects. Christianism may be defined as the theory of Christian daty. It involves, of course, belief in or acceptance of a Christ, and, by general consent of its professors, of the Christian as laid down by churches, since few of these agree upon all points, Christianism means a theory that it is duty to "follow Christ." Nor will there to objection if this exprassion is further defined as the doing as Christ did, and obeying what he faught.

To discover just what these things mean, we are left no choice. We suest appeal the water her to the books which contain all that is known words. No Christian can raise objection to this, for it is their invariable custom to appeal to them. We shall there find a Christianism as explicit as could be desired. We need not urge that consistency demands that those who follow him should foreake home, and go wandering about the country without the control of the country without the custom of teachers in his time and among other peoples beside his own. But this must necessarily be some have changed, his charges are to be obeyed, unless a sheer Impossibility exists. The impossible is never a duty. But he said, "The works that I do, ye shall also do," and again." Here are two very explicit directions. What do they mean? "The works that I do, ye shall also do," and again." Here are two very explicit directions. What do they mean? "The works that I do, ye shall also do." The remainder of the sentence is still more forceful, though mandatory as the first part—"and greater works than these shally ed, because I go unto my father." Here we must pause for a meant, that were they? There can be but two answers. They were either the little, comparatively unimportant every-day deeds of kindness and sympathy, or something else. Now, taking the character of the Christ as portrayed in the Gospels for on Christian ground, Christian methods are certainly admissible, where is that Christian for the comparative of the compara

candid scrutiny is just as applicable to Spiritualism. A "full persuasion of the truth," which a genuine "belief" must be, demands that the acts of the believers shall have proper and consistent relation to the thing believed; and if these fail under appropriate tests, the verdict of the external world is as sure to be rendered in this, as in any other direction.

self. as gluttony, lust, intemperance, and others of similar sort, are as truly immoralities in him, as in any other human being. He freely acknowledges this.

Now, if it be a truth, as Spiritualism claims, that we are continually surrounded by the immortals, who are cognizant of our actions, then as believers a peculiar responsibility rests upon us. That man er woman who is addicted to frequenting the places of ill-repute—bar-room, gaming-house, brothelt, or what not, rarely goes, unless self-respect be entirely gone, to such haunts in the broad light of day. Few young men with any pretension to respectability, will enter the saloon if aware that the eyes of merchants, bankers or business men with whom they have association, are upon them. Far less likely are they to do it if they know that father or mother will see them. But what if the father or the mother, watching with immortal eyes over every movement of the darling son, shall witness it? What if we say we believe the spirit wife walks by our side, or the angel sister gnards our footsteps, if an act of ours shall cause them to hide their faces? What if a hat which defrauds or calumniates a fellow mortal, and which would be carefully ecreened from the mortal eye of friends or brother, is committed by one who professes to believe that he is encompassed about with a great cloud of witnesses? Is there here no inconsistency of belief?

We are not intimating, of course, that the

esr, is there here no inconsistency of belief?
We are not intimating, of course, that the Spiritualist is worse, and we would not claim that he is morally better, than his fellows all about him. He, no doubt, is often well convinced that the "beliefa" of his neighbors are mere forms of words. He would not like to acknowledge to himself, even, that the same thing is true of him. But he must remember that there is a just scale of judgment as respects the honesty of one's professions—it is the test of consistency of practice with precept, of daily life with acknowledged belief. The reminder of this may, perhaps, come none too often.

W. G. HASKELL.

VARIETY.

YARIETY.

I have been rambling for a few weeks, having just time to read and enjoy your good Journal, but searcely time to otherwise make much note of its contents. The reader can at all times find in it a feast of good things, and your heart should be giad over the light you are able to disseminate through its columns. Without being by any means idle, it seems to have been my lot to exist this summer in some degree of physical activity while indulging at the same time in comparative mental repose and idleness. How far it is right to permit the continuance of this careless condition of "ease in Zion," (against which a wee has been pronounced,) remains in doubt. There seem to be so many workers—so many catching at the handle of the grindstone, and so many with their axes pressing upon it, that the impulse has been to stand by and watch—sometimes, perhaps, laugh at the motley group, ofttimes bespattering each other with the mud abbraided and flung off from the grinding.

Once only, a few weeks since, desirous of helping to maintain the credit of the Journal as an advocate of true philosophy, and exact at the empirical presumption of Dr. Miller, in advancing untenable theories and criticising men far better informed than himself, I ventured to join Dr. Buchanan in his efforts to point out the difference between science and scioliem, getting myself slightly bespattered for my pains, and for the free speech of calling things by their right names. It makes me laugh to perceive how readily brafiller can change his base, how plausibly does not possess.

It is in the JOURNAL of Sept. 19th he pays his respects to your humble servant by name

he can misrepresent his critics, and how impertmently and cunningly he can take on the assumption of knowledge he evidently does not possess.

It is in the Journal of Sept. 19th he pays his respects to your humble servant by name in a column or two which is to be his last.

This reminds me of the wife who had vexed her husband by pertinacious unreasonable ness, so much, that he forbid her further speech, roughly saying, "Don't let me hear another crooked word out of your month."

Her spirited reply, "Rams horns if I die for it," was about as pertinent to any possible argament they could have had, as Dr. Mithers response is to my illustration that his theory of refraction being the cause of the heat of the solar ray, was false.

I knocked this theory flat by instancing the fact that solar heat is greatest when the san is near the zenith, where refraction is little or nothing and is least in the horizon where refraction is at its maximum. And what is his reply? He throws out the bilind question: "Does he (Jackson) not know the difference between hemispherical and concentric refraction" is a new term, not found in standard works on optics, neither in our best dictionaries, and is most likely in yearth of the pertinence that blind has to the argument.

"Concentric refraction" is a new term, not found in standard works on optics, neither in our best dictionaries, and is most likely in yearth of the pertinence that blind has to the argument.

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plane, at this, height, between the extremely rarified air and the still more rare surrounding cosmic ether of space, then, whonever the solar rays strike this imaginary plane at an oblique angle, they will be bent or refracted towards a perpendicular to the plane, more or less according as the angle of incidence is more or less oblique.

Even if there be no such well defined incident plane, weimliar effect is produced when the solar rays advance through the atmosphere, as it grows more and more dense toward the surface of the earth; but this incident plane or increasing density being necessarily parallel with the earth's surface, that small portion of it between the eye of an observer and the sun must needs be so nearly a perfect plane that all the rays reaching the eye are (practically) refracted alike and no concentration, after the manner of a lens, takes place. Therefore there is nothing of what the Doctor calls "concentric refraction" in the case.

These words of explanation are written for sure to be rendered in this, as in any other direction.

It is not argued that the Spiritualist is under greater obligations to rigid morality and virtue than the Theist or the Christian. But he is under equally great, and must not presume to evade the test which he applies to others. Admitting that he has just grounds for criticism of his neighbor, he is bound by every consideration to remember that the weapon he wields is a two-edged one, and capable of cutting both ways.

Let it be freely conceded that the code of ethics of the Spiritualist is derived rather from the observation of the results to men of certain acts, than based upon the "thou shalt not" of a book or a creed; and let it be further admitted that he cannot always admit as morally wrong some acts which the churchman so regards, it will still be acknowledged that actions, whose result is injury to one's fellow, as theft, listing the state of the palpable misrepression and the like, or to one's

sentation implied in his sentence, "Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does refract the rays of the sun." He knows as well as we do that neither of us ever denied the refraction of the solar rays by the atmosphere. That is an established and well understood scientific fact of long standing. He has no right to call it his "postulate." It is no one's postulate but an initial fact. What does he expect to gain by this presumptuous assumption and persistent misrepresentation?

See again where he quotes Kepler as saying "Gravitation alone does not account fully for the revolution of the planets in eliptic orbits."

Why repeat that already rebutted statement?

It was fully explained in my last and only

Why repeat that already rebutted statement?

It was fully explained in my last and only paper that it had never been claimed by truly scientific persons that the heavenly bodies described these orbits in obedience to gravity and the original momentum of the revolving body, as first demonstrated by the immortal Newton, whom he alludes to as a "fossil." Aye, is he a fossil l—a fossil shelved and labelled in the world's cabinet of genius, as he who first discovered the existence of this mighty power of gravity which link the juniversal cosmos into one grand whole?—The laws of gravity and momentum are steady and unchanging: electrical attraction and repulsion, as far as we know them, appear fickle and inconstant. Were planetary motions governed by them, universal wreck and ruin would soon follow.

J. G. Jackson.

The above was written before I observed your remarks in Journal of Oct. 3rd, closing the discussion of "Solar Physics" for the present. I consider that question has as yet scarcely been intelligently approached in the Journal. Certainly I have not attempted it, but only essayed to prevent the acceptance of false notions in other matters stumbled upon by Dr. Willer. Surely does Dr. Buchanan speak truly when, he names the writing of Dr. Miller "entangled crudities," for so will they present themselves to any well schooled scientist. This statement that the heat of the solar rays is caused by atmospherical refraction is so radically absurd that every optician can but treat it with scorn; and the Newtonian theory of planetary motions is so well understood, so abundantly demonstrated, so fully tested for 200 years, that were the Angel Gabriel to appear and say that it is incorrect and that gravity and electric repuision are the true explanation, I should say to him, "pray, excuse me; I am sure you are instaken." I hope you do not mean to eay. sion are the true explanation, I should say to him, "pray, excuse me; I am sure you are mistaken." I hope you do not mean to say, Mr. Editor, that in these notions Dr. Miller is sustained by "prominent mediums and ad-vanced thinkers."

sustained by "prominent mediums and advanced thinkers."

As to the "Solar Physics," that is in able hands, fully competent and equipped with all the refinements of telescople and spectroscopic power. I would not discuss it with Dr. Miller or any medium or any "advanced (?) thinker " who was unschooled in positive knowledge already assured. Please do not regard either these remarks or my former article headed "Science and Sciolism," as formally discussing "Solar Physics."

One word more of criticism of an article extracted from the Toronto Mail in the JOURNAL of Sept. 19th, in which these words occur. "Time is the succession of ideas.... We can not fancy there is such a thing as time to the horse or ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them."

I am compelled to deny the truth of every

tions; nature knows nothing of them."

I am compelled to deny the truth of every point in this statement, and to enter my earnest protest against such metaphysical nonsense, taking occasion only for one brief illustration of its absurdity. Let us say a total solar eclipse is witnessed on a certain day and hour. Now, such is the accuracy of the knowledge of the distance and motions of the sun, earth and moon, that for hundreds or thousands of years the recurrence of a similar pienomenon can be calculated and predicted; making use in many ways of the elements of time, motion and distance of which according to the quotation "mature knows nothing."

We will suppose such a calculation is made

EMBALMING AT GENEVA.

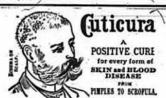
THE PROCESS EMPLOYED BY PROF. LASKOWSKI.

Letter to London Times: The art of embalming is probably more closely studied, and certainly more scientifically practiced, at Geneva than in any other European city. There are many foreign residents and travelers in the place, and it often happens that when one of these dies his body is sent home for burial. This is especially the case with Americans, who strongly object to burying their dead in cometerles where, after fifteen or twenty years, according to continental usage, every memento of them may be obliterated and other bodies laid in the same grave. But, as for obvious reasons the transport of a corpse across the ocean, in its normal condition, is both inconvenient and objectionable, some sort of preservative process in these cases is almost indispensable.

Several Genevan physicians make embalming a part of their business, with great davantage to themselves, the fee being necessarily a heavy one. But the most successful embalmer in Geneva, probably in Europe, is THE PROCESS EMPLOYED BY PROF. LASKOWSKI

Prof. Laskowski, of the university, and his process, of which he makes no secret, is being generally adopted. He has been equally successful in the preservation of anatomical specimens, to which, besides making them absolutely inodorous, he imparts all the appearance and suppleness of fresh pieces. An English physician, with whom our correspondent once visited the museum of the Medical Faculty, assured him that the specimens were far superior to anything of the sort in any other European collection, which he had seen. A short time ago Prof. Laskowski, at a meeting of the Genera Medical Society, read a paper on the art of embalming, in which he gave a full explanation of his method. Yet he was careful to point out that the mere process was no more than half the battle, and that only a special talent, improved by long and persevering effort, could insure complete success.

The method of embalming practiced by the ancient Egyptians was rudimentary in the extreme. It consisted merely in disemboweling the body, replacing the viscera with aromatic herbs and melted pitch, and, after drying it by means of a salt which extracted the humidity, enveloping the corpse in a mass of bandiges. In modern times the more rational method has been adopted of injecting into the body to be preserved antiseptic fluids through the vieins and arteries. This process has been largely practiced by Signor Franchina of Naples and Dr. Ganai and Dupré, of Paris, but owing to the defects of the solutions employed and mistakes in manipalation, with only partial success. The liquid used by Prof. Laskowski consists of a mixture of carboila exid, choired of zincand corrosive sublimate, with the addition of an odoriferous essence. This solution is as clear as crystal and pleasant to smell. To obtain certain results the operation (the method of which the Professor explained in great detail) must be conducted with the utmost care and attention. But success, when once achieved, is as complete as could be desired. A body skilifully, treated by Prof. Las



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the Journal, are especially requested to a rows. Don't say "I can't write for the second of the seco

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THE ROSTRUM.

Where Did To-Day Come From?

Address Given through the Mediumship of J. Clegg Wright, at Lake Pleasant Mass., Aug 16th, 1885.

Mass., Aug 16th, 1885.

(Reported for the Religio Palicasphical Journal by James Abbott.)

If I could stand a thousand miles from the earth and look upon the geography of this globe, I would see people living in India, China. Europe, Africa, and on this great continent. I would see them at work, and at their studies. I would behold the advocates of public reform. I would note the intellectual tastes and proclivities of the people that dwell upon the earth, and what a sight it would be! In China I would see a man who thinks that the institutions and civilization of the Celestial Empire are the grandest the world has ever seen Looking toward Hindoostan I would see a man there imbued with the same principles, views, and prejudices. Coming to Europe, I would find the same intellectual, philosophical and moral proclivities. If I came to America, it would be just the same.

"Breathes there a dan with soul so dead Who never to Minesic hall besides the same."

proclivities. If I came to America, it would be just the same.

"Breathes there a man with soul so dead Who never to brinself hath said.
This is my own, my native land."

Our environment and education make us just what we are. If you had been born in Constantinople, you would have been Mohammedans; if in India, probably you would have been Brahmins; if in Spain or Italy, the chances are you would have been Roman Catholies; and if born in England the probabilities are you would have been Protestants. The great majority of you were born in the Northern States of America, and your intellectual life has been developed by your circumstances, the educational influences and surroundings which environ you.

I want you to remember this, because it is not true, though often said, that right comes uppermost and justice is always done. I deny it, I shall try this afternoon to demonstrate that truth has to fight its way; that life is a battle, and cowards are not wanted here. [Applause.] The subject I have to speak upon has been selected for me, and it is:

WHERE DID TO-DAY COME FROM?

WHERE DID TO-DAY COME PROM?

where the restorday; yesterday came out of yesterday; yesterday came the day before, and the day before, and y before—backward into the endless. is, then, a chain of eternal evolution. esent is what the past has made, and an live under the conditions of organ-

what can live under the conditions of organization now.

I want to speak of the church of to-day, and the cause thereof, and I want to show it is not because thereof, the day is supposed to be founded upon truth, that it is strong. I want to show you there a cause of the success of Christianity; and I want, further, to show you the means by which that church will pass away from the civilization of to-day, and on its ruins will rise a brighter philosophy, a juster polity, a wiser morality, a broader justice and a clearer liberty through modern Spiritualism, than the world has ever seep before.

THE INSTITUTION OF CHRISTIANITY.

THE INSTITUTION OF CHRISTIANITY.

THE INSTITUTION OF CHRISTIANITY.

I'm going back to the institution of Christi
anity, I necessarily have to take you through
an elaborate historical argumens; and it is to
that historical argument that I draw your
attention now. Consider the times when
Jeaus of Nazareth walked the earth—and I
assume there was such an historical person.

I will not stop to attempt its demonstration. I
accept for the time being that there was an
historical Jesus. Certainly there was an
ideal one. There were two of that name, the
real and the ideal, just as you are making
two Washingtons. You have the George Washington who fought the battles of the Golo-

nies, and you have the George Washington who never told a lie. [Laughter.] Mankind will make ideals. Over the waste of two thousand years you pick up your ideals, and those ideals are the dream of your anticipation, the power of your hope. But when the historical Jesus walked this earth there was an established church in his country, a church according to law, a church before a virgin was overcome by a God; [Laughter.] a church, too, which had all the prerogatives, emoluments and glory which belonged to a church. This church which preceded Jesus was one that was to be set aside. He came as a reformer, and there was not a man among the priests of that time that had any love for Jesus; and here is the correspondence and likeness between the church of to-day and the church of two thousand years ago. There are not many ministers, not many priests in your country who like modern Spiritualism any better than they liked Jesus. This Church of State had all the emoluments, power and glory which belong to a political establishment. It stood behind the law. It stood behind the judge, and God was supposed to stand behind them all. This church was consistent. It appealed to God as the last arbiter. It accepted him as the final and only authority. But this church was doomed to be set aside in the course of civilization, and a reformed church established by the Nazarene. I made a mistake. Jesus never established a church, never anointed a bishop, and never made a priesthood. All that came in after ages; but clustering around that name came the Western church, which went down largely before the triumph of Mohammedanism.

Christianity as a thought, gathering power and volume as it went along by force of its political conditions, made it advisable in the keman, by the ruler of the Roman world. That establishment made a tremendous change in the ecclesiastical, the philosophical and religious conditions of Europe. Ancient learning declined. A new order of thought and ducation took its rise; and to me to day as I look upon those co

the dynasty, then in power. Men were the same then as now.

There are men in the United States who would sell the Republic if they could gain power and maintain it. There are men in your country wicked enough to establish an aristocracy now. There are men low enough to sell the highest honor they can have, a clear conscience, in the councils of your country; and there were such men living in those times. A pristhood existed then, and they had the emoluments of power. They had journell to the moluments of power. They had journell to the moluments of power. They had journell to the moluments of power. They had journell the moluments of the product of the industry of the country, and I care not who may be the generals or statesmen of that country—give me a tento of the products of their industry and I will corrupt for ages that nation. It is there that the great power of the early church consummated and concentrated itself, and became the basis of the civilization of Europe. It had the tithes, and the money with which to send its missionaries over the semi-barbarous provinces of Europe.

A MERCENARY PRESTHOOD.

A MERCENARY PRIESTHOOD. In the century which succeeded the establishment of Christianity, there arose in the Roman world a mercenary priesthood who, along with the legions of Rome, marched into the forests of the North, invaded Britain with their religious thought, and St. Augustine at Canterbury raised the banner of the cross; and that civilization planted by St. Augustine became the infusing spirit of Saxon feudalism. I want you to note that period. In Holland men were living in houses built of mnd, banking up their little dwelling against the German Ocean; men fighting for the necessities of life in the densest ignorance, unacquainted with the religious thought, the philosophy and the literature of the ancient world, imbued with the Scandinavian ideas of religion. The two civilizations came together by the treacherous sword of the adventurer, who marched by the side of the priest. The priest inspired the soldiers with religious enthusiasm, promising to those who died upon the battlefield a happy inheritance in the world to come.

Are not the devastations of the legions of In the century which succeeded the estab-

come.

Are not the devastations of the legions of Charlemagne written down in history for your instantion? Was not the faith of the men who lived in the North, in the forests of Germany, on Saxon soil and in Holland, shaped by the sword of Charlemagne?

hey were convinced, not by logic, not by he holy spirit, not by the divine impinging influences of inspiration, but by the sword in the darkness of that reign. You will not hear these sentiments from the pulpits. You hear only a one-sided statement of the case. You will hear that Christianity persuaded men because of the influence of the Holy Spirit. Why does not that Holy Spirit today descend on-the soul of Huxley? Why does it not convert Tyndall? It is easy enough to convert a milkmaid in Massachusetts, but men of science defy successfully the Holy Ghost. [Laughter.]

We want phenomena. Ministers of the Gospel, give us some reliable phenomena. Moody, give us some reliable phenomena. Moody, give us some thing else besides mandiln nonsense. Give us phenomena that we may know there is a Holy Ghost and a power divine behind Christianity.

WILLIAM THE CONQUEROR—WOMEN.

We now come to the 10th century, when that semi-barbariah, William the Conqueror, emerged from obscurity and led an army on conquest into Britain. The civilization of the heplarchy, with all its brilliant forms of thought and its ancient usage, were swept away by the descent of feudalism. And what was feudalism? What did it mean? It meant that a portion of the people of this world are to own the land, to rule the traction hold all the offices and enjoy their privileges; that the great portion of mankind are to toil that the few may reap the rewards of their labor. It means struggling poverty, death and shame to the great majority. Christianity through the weary ages of the past, has stood by the rich, defended, their right of power, upheld their sword, it never stood for the poor, for the down-trod, den, for a cause that had the betterment of the world's laborers at stake in those dark ages. [Applause.]

In the age of William the Conqueror feudalism descended with its monatrons vices and crimes. Women, turn with me to the pages of history. In the days of the Apostle Paul, you hadn't a soul when your husband got baptized for you. [Laughter.] Why does polygany erist to-day? Why have men in the East so many wives? Because they have not considered that women had an immortality. In the 10th century a woman had not obtained a soul. There was a time in the early history of Pennsylvania when women had not obtained a soul. There was a time in the early history of Pennsylvania when women had not obtained as onl. There was a time in the early history of Pennsylvania when women had not obtained as onl. There was a time in the early history of Pennsylvania when women had not obtained as onl. There was a time in the early history of Pennsylvania when women had not obtained as onl. Experience of the pennsylvania when women had not obtained as onl. Experience of the land, had the preference. That has passed away, with the civilization which conditions in the land, had the preference. That has passed away, with the civilizati

son any day who does not. [Laughter.] He will point you to mansions in the skies, and pleture paradise where the angels sing the hallelujah chorus, but he won't forget his dinner. Their practice is good theory this far. that we should live a day at a time, for to-day will make us ready for to-morrow.

dinner. Their practice is good theory this far, that we should live a day at a time, for to-day will make us ready for to-morrow.

THE PERIOD OF THE CRUSADES.

But I must not lose the sequence of my argument. I was just coming to one of the greatest events in the history of Christianity—the period of the Crusades. We all owe a great deal to them. Saracen civilization was believed to be barbarism. The manners of the East, the civilization of Mohammedanism and the Oriental world was little known in christendom during the 11th and 12th centuries. The Christians were thinking that Jesus was about to come again. Some of them are thinking so yet. In the 10th century you could not find a conveyancer who would make a lease of any property beyond the end of the century. He believed the end of the world was at hand. Some men are so cracked, so crazy, to day that they are actually looking for the second coming of Jesus. I hope they may live until he does come. [Laughter.]. I venture this remark, that never again in this world will jesus of Nazareth make his appearance. If, he comes in Massachusetts, your medical laws will put him in jail [laughter] in New York. I shall be better acquainted with your statutes after a bit. I wish the adventists who are looking with the telescope of faith heavenward might see Jesus, and what would they behold? Would they see God? No! They would see Jesus, to be sure; and who if he? A man like any of you. I saw a spirit the other day who was very much disappointed wheel he got to heaven. He was a bishop, and he thought when admitted into Paradise that he at any rate would receive, a welcome and a hallelujah and the bleesing of the God of the udiverse, and whom do you think he met? He didn't meet Jesus, nor did he meet Abraham, or any of the prophets. Whom did he meet? His mother. [Laughter] in world than 1000 Jesuses. [Applause.] Look after your mother; she will look after you. INFIOUS WICKEDNESS.

after your mother; she will look after you.

IMPIOES WIKEDNESS.

I believe I had got down to the tenth century when I digressed. The career of implous wickedness under the sanction of the church was going on. I say "impious wickedness" because it sanctioned all the property being maintained in the hands of the few. It sanctioned seridom, and it had the ecclesisatics dragoon and drill the people in that kind of thing. Men were ground down by despotism at that time. They dare not think, and they were only tanght to believe. Why, thinking was not even done by the priests. I will tell you how they used to do it. In the early church for hundreds of years a minister was not allowed to preach his own sermon. The highest authority in the church wrote homilies. These were committed to memory by the priests, leaders and elders throughout Europe, and recited Sunday after Sunday in the fifth, sixth and seventh centuries.

Let me be correct. In the seventh century

memory by the priests, leaders and elders throughout Europe, and rectted Sunday after Sunday in the fifth, sixth and seventh centuries.

Let me be correct. In the seventh century there were not five priests in Engiand who could read. Think of it! God bless the people when the priesthood can't read. [Laughter.] In the eleventh century it was a little better. The night was breaking, but still the priests were ignorant. They could scarcely read. Noblemen could not read. Go to a iswyer's office and look at those mysterious deeds on parchment, and there instead of a signature you will see a sign and a seal. That tells a great deal. Go to Westminster Abbey and you will be shown the great charter of Henry the VII. There is a seal. He could not write his name. A nobleman of those times thought it beneath his dignity to be able to write. A monk could write. A nobleman was too grand an arch-angel in society to be able to write.

Some of the Lords of England are too proud to make a speech themselves. They hire a man in a back room in Fleet St. to write it for them. And it is said that nearly half the clergy of the Church of England buy their sermons ready made at so much per dozen. [Laughter.]

Well, there is some difference between those feudal days when the priests were in their glory, and now. This is a great age but it is a gigantic sham. But what is it? There are sham men, sham institutions, sham statutes, sham legislatures, and sham churches. It is a day of shoddy. Let us see if we can't remodel it into a better fabric.

THE CRUSADES.

THE CRUSADES.

THE CRUSADES.

The elevanth century, the mad crusade was fomented by Feter the Hermit. What a burning eloquence had he. When he spoke he stirred men's hearts. He was an agitator. He said the church at Jerusalem was in the hands of the Fagains, and what a job it would be when Christ came if he could not get back to Jerusalem. [Laughter.] Jerusalem must be in the hands of the Christians. That was all they had to talk about, all they had to think about for 200 years. Think of Europe crazed with this idea for 200 years, talking about nothing else, and thinking about nothing else, and thinking about nothing else.

about nothing else, and thinking about nothing else!

It is said that when Thomas Carlyle was writing his French Revolution that he talked about France at the breakfast table, at the dinner table, and at the supper table. It was France! France!! France!! I and he nearly it littled Mr. Carlyle. And so in the elsewing the first in their lacreduilty looked upon that first in their lacreduilty looked upon it as a mad thing. Then they thought. "We

ought to have it." Then they said, "We will have it. We shall go to hell if we don't get it," and when you get hell planted in a man's soul/you can make him do anything. Fairly make a man think he is getting his foot into the flames, and he will jump like a live herring put of a stew pan. [Laughter.] They didn't get the sepucher the first time, so they went again several times to try to get it. What a Europe that yas.

Your American War, with all its tragedies, episodes of valor and deeds of glory, was nothing like the Crusades. Imagine an army of great magnitide, less disciplined than It will not tell you of Bunker Hill: less disciplined than the forces which maneuvered at Buil Run, crossing Europe like a procession of loguets. They are up and destroyed everything before them. The sacredness of women did not escape. Villages were pillaged, houses destroyed and the continent of Europe streaked with blood. That was the scene enacted again and again. For what? Thousands and tens of thousands were sain, millions lost their inheritance, property was destroyed, and countless homes made desolate—all for what? For the tomb at Jerusalem.

We stand here to-day to condemn these

millions lost their inheritance, property was destroyed, and countless homes made desolate—all for what? For the tomb at Jerusalem.

We stand here to-day to condemn these things, that the folly may not be repeated. What came of it all? Learning. What seemed to be darkness and chaos and crime actually resulted in something great and good for the world. It made the reformation possible. It brought Christians in contact with Saracens. The Christians had never thought before that there was another idea of heaven besides their own. It opened their minds and enlarged their souls, so by their coming in contact with the Saracenie civilization, reformation in religion became a possibility.

I am giving you the philosophy of the Christian unfoldment—not that it was true, but that it was a development out of the political and philosophical and social conditions of the world. I want to emphasize this idea, that the Church in consequence of its property was powerful. It cultivated the allegiance and secured the devotion of the people. Money is power. Lord Bacon said that knowledge was power. Sometimes I think the philosopher meant money. Money is power. Midas with his asses here is god. I want fairly, then, to realize that all the successful movements of the world, churchinnic and otherwise, have been successful in proportion to the length and breadth of the exphence. It has been a fight for the survival of the fittest; and those best equipped with money are the most successful in an ignorant world. There is a new power to-day; the ower of intelligence is recognized and the Church must be subjected to criticism. It theology, its creed, its condition, its zeal, are not above being subjected to a judicious and philosophical criticism. It is now undergoning its crucial test; and what are you doing in the mighty contest, this mighty fight for civilization, for the highest mane can think of or wish to obtain? You have obtained a knowledge that man lives after death. You have that knowledge through phenomena. Are you prepared to

The old systems of error and the days of tithes are over.

In Ireland, not fifty years ago, the priest marched with a regiment of soldiers into the farmer's fields to take the tenth sheaf, the tenth pig, and the tenth pound of butter. At the point of the bayonet the peasantry of Ireland paid their tithes in 1835. That was Christianity. That was the best God the world had at that time, collecting tithes at the point of the bayonet. Do they stand it to day? Will you stand it in this country?

No! It is unjust, and you will not stand an injustice. Be as firm for justice, right and truth as you are for your independence, dignity and sovereignty.

truth as you are for your independence, dignity and sovereignty.

Here the cause of modern Spiritualism needs your support, advocacy, tithes and time. Let your contribution be voluntary. Let it be according to your conviction of truth; and let this be a centre where you can gain light; where the truth of heaven can be born again in your thought and understanding. From here let the sunshine of your knowledge radiate. Let this be a centre from which sociaties can be originated and invigorated, from which he agitator can start, from which liberty can grow, from which truth can expand. Go to your homes and investigate modern Spiritualism, if you have not done modern Spiritualism, if you have not done so before. If you find it to be true, accept it.

so before. If you find it to be true, accept it.

These crusaders marched in legions across
Bulgaria; they bared their breasts to the
spears of the Saracens for what they believed
to be true. Your liberties and civilization
have cost somebody a great deal. What are
you doing for the generations which are to
come? Will you not wipe away your indebtedness, and have your escutcheon bright,
ready for the service? Let us be a power
that we may fill the churches with men of
science; that we may smother superstition;
that we may establish an order of benevolent
right and progressive justice, which shall be
an effusion of heaven, and which shall be an
infusion of power and humanity, that poverty may cease to be a crime; that life may be
more happily developed; that homes may
have the more joyous confidence in their
members and the light of civilization may
dawn over the hill-tops of the world we love
so well. [Appiause.]

Is the Law of Progress one of Harmony, or Discord?

A Paper by Rev. Antoinette Brown Black well, read before the Woman's Congress a

A Paper by Rev. Autolested Brown Bliestvell, road before the Homen's Countered and the Control of the State of the Control of the Cont Des Moines, Iowa, October 8th. ders geeedly arrest and variously utilize the result. Apparently the higher kingdom is forever growing, but the other diminishes. Every physical life contributes its own share to this advancement, and in this sense is a general benefactor, and a law of progress is established to this extent. But every thing, in its own degree, must be fed in part from the organic crib. Hence the struggle for existence, the hourly blighting of a myriad of lives before their prime, the unceasing, many cided condict. If man himself is not the daily food of some createre larger, wiser and more masterful than he, he is set upon by an almost infinite, invisible host, to whom the breath of cholera, fever, pestilence and decay is the very aroms of life. If he cannot live well above, their plane, shoying them hard to the background, he becomes partially their prey; or becomes prematurely their conquered viztim. The personal loss on all hands is plain enough, is certain enough, is hard enough to bear. The suffering is sharp effough, and this great tramway of discord is admitted to be the universal highway through which all desh must pass. Nor isit always a direct progress to the individual or to the race. There are vast tribes of creatures who vere once nigher in structure and in functions than now, but because they ovaid find surer supplies in some lower grade of life, they steadily went down and back,

intent only to live. True, others are in their old places and the domain as a whole is only widened so much the more! The general progress has been secured. First man himself, and after him rank on rank the higher animals are all the outcome of the universal law: eat and live, carry up the lower organism to a higher level, up and up through long and often deviously winding cycles. Let the debris drop for the humber folks at the foot again to remount. Yet it is not simply an endless round. The geological record shows engraved on every leaf, great series of moving spirals never returning upon themselves, but winding on and up in all directions. Up and on. That way lies the goal, and so only can it be reached! Nature's endless prodding from behind means exactly this. Better to be a man, able, wisely to choose and prepare healthfully the needed food; better to be able to select and to beautify one's surroundings, to build artistic houses, to design and weave dainty fabrics for clothing, and, above all, to educate himself and his kind, to feel and. think as the gods, than to kill a reptile, to creep on the earth, never to hop but a foot above the clods themselves, and to crawl alone ingloriously beneath his head coverlid to the black night of months-long torpor. So much at least the merciless lesson of get what you need, inexorably teaches. We have seen, too, that it secures a solidarity of progress which bears (orward all individualities with uncompromising impartiality. Let us pause a moment to consider wat has been the result as we find its general outcome among mankin to day. The nations are farther advanced in almost every art and science and bodily comfort, and in health and numbers than any people of past history. There are shocking morals and flendish crimes to borrify us; and the cries of that meanest human conflict, the strong against the weak, still vex the air. But we can find no time when these things were better than now. We must admit progress as a unit. Call the method good of the merciless tornadoes

ponent of needs and possibilities. All of life would go out of life on that plan. Stimulus, incitement, adaptations of result to demands in all kinds and in all their wonderful shading-of variety, all as imperative, as effective, as want-stirring and life making as gratification itself, would become but dead steel springs, doing their work with clock like insuences. Enjoyment means growth, new acquirement. The familiar, if it also is not a progress, a manifold of changes, becomes insipid. The very winds, if so chained that they must sweep on in growes of direct ben-fraction, would become fedious. We should weary of them as of eating sugar and honey for an habituat dief. Better the chill wind and the blast, now and then as a spur to the lagging prudence of providing against their ravages. Or could pain and penalty be dispensed with in the economy of uprising life. This would bring down all things at once to the sterile level of blank indifference. To do or not to do would be made to give equalty severe results. There could be no standard set up for attainment; no motive available to urge one forward in one way rather than another; and no inherent warning off from the indifferent negation. The quickoning touch of inherent penalty is the wand of power to

guide one up and beyond. It is Seylla and Charybdis both, threatening on either side hoo one channel of safe adventure. Finally, can we imagine life in any or in all order to have deepled more rapidly or magness to have developed more rapidly or magness without the logralizer of the universal, inexample to the universal, inexample to the control of the universal, inexample to the control of the universal income of the two most powerful incentives to a many sided growth. Hunger would still impel, but the art of self-deense, with all the ingenuity, the strength, the skill, the manifold leaver adjustments on all disuss of factors of the control o

THE BOOK OF MORMON.

One of the Roman es of Fraud-Spaulding's Manuscript Found—An Old Story Well Related.

Well Related.

The report that the "Book of Mormon" has actually been found will be received with general and justifiable incredulity. This somes that the state of the state

wondrous tale of how Joseph Smith, the prophet, received from "an angel" the golden plates on which was written, in a ianguage described as "reformed Egyptian" (whatever that may be), the revelation on which he founded a new "religion." The basis of this rambling narrative is sumiclentify absurd, resting as it does on the assumption that the North American Indians are the descendants of cartain bat Hobras with its move the United States. They did not improve in their new bome, and dually, in the year 384 A. D., a decisive conflict took place at the "Hill Cumorah" in Western New York, in which the "Nephties," or Christians—who seem to have obtained a direct revelation of their faith—were nearly annibilated.

Unbelied henceforward became supreme. But shortly before this the Prophet Mormon had written an abridgement of all their prophecies and histories on certain plates, which he hid in the earth, where they remained until Smith found them, by the all of the advice lendered him by "an angel" in the company of the advice lendered him by "an angel" in the company of the advice lendered him by "an angel" in the low the summary of the advice lendered him by "an angel" in the low the summary of the advice lendered him by "an angel" in the low the latest of these messengers. They were still more verifical when Smith's own father and his two brothers appeared among the authorities for his statements, since these relations of his had long been suspected of sheep stealing and other nefarlous practices.

Thèse illustrious witnesses all declared, with one voice, that they had seen the golden plates. But, though thousands of other people loudly demadded the same privilege, they have not up to the present date been successful. All we are told is, that Smith, not being made to the summary of the safety of t

This version of the story was not, however, generally credited. There were obvious discrepancies in it; and in a curious correspondence on the subject, published four years ago, it was plainly insinuated that Hulbert got the real manu-oript, but took care that a document of so much value to the Mormons was placed beyond the reach of hostile crivics. The affiliavits of people who heard Spaulding read the manuscript, or who read part of it themselves, are conclusive as to its identity with the "Book of Mormon." On the other hand, the "Saints" consider the whole story a scandalous fabrication, while some "Gentiles" are not disinciltuded to pronounce Spaulding's novel and Joe Smitt's golden plates to be mere inventions.

It will be well, therefore, not to depend too implicitity on the circumstantial account of the "discovery" of the Spaulding manuscript.

It will be well, therefore, not to depend too implicitly on the circumstantial account of the "discovery" of the Spaulding manuscript. So hany "interests" are bound up with this notorious document that it is more than probable that the new story is not more authentic than the old one. This, however, is the story as it is offered to the public:

A Mr. Rice, who had for thirty years been a newspaper editor in Ohio, took up his residence about four years ago in the Sandwich Islands. Only recently, in examining a box of papers which had not been disturbed for a long time, he came across a parcel labeled in his own hand-writing. "MS. Story, Conneaut." On opening it the manuscript proved to be the long-lost writings of Solomon Spaulding! The owner is unable to imagine how it came into his possession, except that, living as he did not far from Conneaut, the residence of Spaulding, "the nove?" may have been put into his hands for perusal, or perhaps for publication, and forgotten in the turmoil of other affairs.

The Spaulding manuscript is described as not written in sham Hebraistic phraseology, like the "Book of Mormon," but in ordinary English. It contains no quotations from the Bible, which shows that the extracts from Isaiah and other excerd books which are in the Mormon scriptures were, as was always believed, interpolated by Smith.

Both books invent a number of uncouth names for the characters; both record desperate wars, and both record a voyage across the Atlantic, and describe an ancient settlement of Jews in America. There is, of course, even admitting that the account given is correct, a probability that the manuscript is itself a forgery, devised to back up the Spaulding story.

Honolalu is a long way from the center of civilization. One would like to see the "copy" to compare it with unquestioned specimens of Spaulding's writing, and to examine the paper on which it is written in order to satisty oneself that it is of the date claimed. Should it be found to be written on paper manufactured later than 1812, and, above all, posterior to 1816, when the putative author died, then, without a doubt, it is a gross fabrication. And these points are all so obviously important that, unless the "Hon. L. E. Rice, late of Oberlin, O.," does not desire to be classed with the Psalmoanazaars and Macphersons, to say nothing of the Spauldings and Smiths, be should without loss of time submit his "find" to the scrutiny of experts.—London Standard.

THE HOME CIRCLE

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort the way of circles and sittings for the development of median power, as effects in though the professional median cover as sentences in though the professions. in the pres

the way of circles and sittings for m systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of superiormal sensula action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

IGNATIUS LOYOLA.

A Remarkable Manifestation.

to the Editor of the Religio-Philo

In the year 1853 or 1854 I attended a scance at the residence of Judge Edmonds in New York, at which were present Laura Edmonds, Doctor Dexter, Gov. Talmage, Mr. and Mrs. Gilbert Sweet, Owen Warren and three or four others. The whole party were seated in his Library in an upper room, and the Judge, his daughter, Doctor Dexter and Mrs. Sweet were the only ineditions present. The rest of us were in our natural state, and inclined to be skeptical.

At first a spirit assuming to be the celebrated Ignatius Loyola, founder of the Jesuits, took control of Miss Edmonds and through her organs asked many questions, among others, "What this new truth would accomplish? What good would result from Spirit Communion?" He appeared very modest and unassuming, and desired to learn all about its mode of operation and the motives of its advocates. The Judge did most of the talking with him and we supposed he was teaching an unsophisticated scholar.

At this juncture, Doctor Dexter was controlled-by a spirit assuming to be Lord, Bacon, such he said in substance to the other spirit: "Stop your hypocrisy. We have allowed you to decive this party long enough." As this was spoken Loyola shrunk back, and a most terrible how! rang all through the room. It seemed partly human and partly like a wild animal.

The parties present were horrified, but all remained silent while Bacon continued his rebuke of the wily Jesuit: After a few moments, Lord Bacon turned to us and said: "This whole place is filled with thousands of Jesuists who came with their leader. They appear dark and surround you as if occupying a large amphitheatre, watching intentity the interview. They considered their great-leaders as almost omnipotent, and when they saw his hypocrisy was detected, with one accord they gave that howf of despair, which was so powerful that your all heard it with your natural ears."

Lord Bacon proceeded to state that this scene had been permitted as a warning to us to beware of false and frauduent spirits; that if we were not very cautious and g

Fears of a Toothless Future.

The American tooth, the dentists tell us, is symething fast disappearing. What is to take its place they leave to conjecture. Whether a new-animal is to be evolved from the present human creature on this continent is perhaps an open question. Whatever it is that may come to pass, the fancy recoils before the prospect. Children of 12 years often have \$100 worth of gold in their mouths, others needing as much quite as badly, but unable to afford the outlay. Children-of 16 often wear complete sets of false teeth, and other children innumerable have teeth that are decayed before they penetrate the gum and that have to be filled as soon as they are in sight, the crumbling material and thin enamel, even then, giving but-little to work upon.

At first it was thought all this resulted from ignorance, from candy eating, from want of care and cleanliness. But it is understood now that in most cases the fault is inherent in the quality of the tooth, and the only remedy so far suggested is a diet calculated with especial reference to the making of sound bone. This is supposed to be found in the coarse grains and food of a similar character, and the most confirmed beef eater alive yields to the superiority at this point of the little kernel of grain that feed the grain itself.—Harper's Bazar.

Woman and the Household.

BY HESTER M. POOLE. West 29th Street, New York.]

PROCRESS.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it, not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countiess sources. Tear away
The blinds of superstition; let the light
Poor through the fair windows broad as Truth
itself itself bigh as God.

And high as God.

Why should the spirit peer
Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
The splendors from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep down the coheste of worn-out beliefs,
And throw your soul wide open to the light
Of reason and of knowledge. Tune your ear
Te all the wordless music of the stars,
And to the voice of nature, and your heart
Shill turn to truth and goodness, as the plant
Turners the sun. A thousand unseen hands
Beach drap to help you to their peare-crowned
beights
And all the forces of the firmament
Shill fortify your virength. Be not afraid
To thrust aside half-truths to grasp the whole,

—Etta Wheeler Wilcoz.

VOICE OF THE PRESS.

VOICE OF THE PRESS.

Voice of the PRESS.

Emma F. Cary has been reappointed a Prison Commissioner of Massachusetts by Governor Robinson.

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Gov. Pease, has charge of 6,000 acres of land in Texas. Her home is at Austin, with her mother, where, in addition to her other duties, she superintends the education of three children of her dead sister.

Mrs. Garfield is worth \$500,000, from which

Mrs. Garfield is worth \$500,000, from which she gets an income of \$10,000 a year. Beside this she enjoys a pension of \$5,000 from Con-

Mrs. Spencer, wife of ex Senator Spencer. of Ala., has just entered the ranka of the book makers by the publication, through Carleton, of a novel called "The Story of Mary."

Maharanee Surnomoyec, a generous Hindoo lady in Calcutta, has given \$75,000 to found a Hall of Residence for native women students of medicine. The government has contributed ground for the building.

contributed ground for the building.

The great banking house of the Rothschilds is credited with helping the woman cause, because most of its employes are females, and it has been stated that they are more reliable than men. It would add to the value of the testmony if it could be shown that these female employes receive for their acceptable labor the same compensation that men obtain for similar work.

More Salaroche, according to a Paris latter.

labor the same compensation that men obtain for similar work.

Mme. Seignobos, according to a Paris letter in the New Orleans Picayene, has opened a school of housekening for the instruction of young Janies. The points to be regarded in the selection of the house, the proper management of each department and all its belongings, the supervision of servants, selection of wholesoma food, and all the detail which relates to the conduct of the household, are included in the course of study. It is just what is needed everywhere.

There are in England 347 women blacksmiths, at work at the anvil; 9,138 women making nails for horse-shoes; 2,300 printers, and 10,590 book binders. These are very unwomanly occupations, at least the first three, but it is not to be supposed they are undertaken for pastime. The number of women teachers in England is 121,000, and 7,102, are preachers and missionaries; 2,250 clerks in civil service; 1180 painters, 51 engravers; 38,000 engaged in medical and surgical work and nursing; 452 editors and compilers, and 1,300 are engaged in photography. A good army of women at work in pursuits usually occupied by men, shows that necessity breaks down all barriers and knows no law but its own.

Matilda Joslyn Gage says of the invention

occupied by men, shows that necessity breaks down all barriers and knows no law but its own.

Matilda Joslyn Gage says of the invention of the art of engraving:

"The weight of testimony as to its invention, seems to point to the Cunio children. Alexander and isabella, twin brother and sister, but sixteen years of age, who lived in Ravenna. Italy, in the thriteenth century, and who, together, prepared a series of eight pictures, representing the actions of Alexander the Great.

"They were executed in relief on blocks of wood, made even, and polished by Isabella Cunio. The remainder of the work was continued and finished together by the brother and elseter. It is thought they must have printed the engraving by placing the paper upon the block and pressing their hands upon it.

"From this first step to the new one called cromo lithography, the gradation has been easy. All the world were enabled to make an egg stand upon end after Columbus had shown the way.

"Raphael's immortal cartoons could not have instructed and delighted mankind, as they now do: their value would have been confined to the few who could visit the palace where they are preserved; no Ary Scheffers could inang in our house; no Goupil could foster and encourage a correct taste in art; by cheap copies of famous masters, and the development of the world would be centuries back without the aid of this invention of fabella Cunlo, which brings to our very doors the beauty, the wisdom, and the knowledge of ages."

Helen Hunt thus describes an ideal home: "The most perfect home I ever saw was a

Helen Hunt thus describes an ideal home:
"The most perfect home I ever saw was a
little house into the sweet incense of whose
free went-no costly things. A thousand dollars served as a year's living for father, mothiars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the unost beautiful I have ever seen; even the dull and common place man was lifted up and enabled to do good work for souls by the atmosphere which this woman created; every himate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover leaf, which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the story she had on hand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of the mother, wife and home-maker."

home-maker."
In a letter to the Pittsbarg Commercial Gasette, Mrs. Mary A. Livermora calls attention to what she regards as a defect in the education of women. "They are raught little," she says, "concerning their own country, its marvellous history, its unprecedented prosperity, wherein its flowerment differs from those of European nations, or what are the political issues of the time. Indeed, this ignorance is considered creditable in some quarters, and women in our country boast of it. It is otherwise in England. The intellectual women of the middle class in England—the class with which Americans are

chiefly brought in contact—take a very live-ly interest in politics, know what are the public questions of the day, and are accur-ately informed concerning them. In the Eng-lish drawing room, if politics form the topic of conversation among the gentlemen, you may expect the ladies to join in it intelligent-ly, and with spirit."

ly, and with spirit."

In Dr. Holbrook's very excellent Herald of Health, are "Studies in Hygiene for Women," by Mrs. Chandler. In a late number she says: "I do not maintain that girls should quite live like boys. They are to be the fature queens of our homes, and it is proper for them to live more hours in the house than their brothers, but they go too far in this matter.

them to live more hours in the house than their-brothers, but they go too far in this matter.

"The reasons why girls ought to live out of doors a great deal, are these:

"They get more and better air, and, couse-quently, develop better lungs. A girl indoors finhales about half as much as one out-doors. In the house, doing ordinary work, she requires three thousand cubic feet of fresh air hourly, but she hardly ever gets over one thousand feet. Out of doors she can get just as much as her lungs will hold, a million gallons if she requires so much. I doubt if girls know the real value of fresh air. When they breathe a great deal their life is vigorous and energetic. Girls living in-doors most of the time become pale, feeble, dull, stupid, have head aches and become next to good for nothing.

"Another reason for out of-door life is they get the benefit of the sunshine. Girls differ from boys in their ideas of light. Boys, as a rule, love the light; girls, as a rule, do not love it. The reason is, they have been taught from birth to keep out of the sunshine. Their mothers tell them it spoils their complexions. I have a profound respect for mothers, but they err in this matter. I love to see girls with tanned faces; at least tanned enough to look ruddy and vigorous.

"Girls who live out-doors become muscular, and learn how to use their muscles. They lose that fear that makes so many of them scream at a mouse, and go into fits if a bug crawls upon their clothes."

Social and Industrial Reform.*

As the movement of society, at home and abroad, is toward an increasing concentration of wealth, and as this tendency is reacting injuriously upon the community in general, in reducing wages, depressing and contracting trade, and throwing out of employment hundreds of thousands of workers, it is of the first importance that a knowledge of operating causes should be obtained, in order to apply remedial measures to industrial life. To that end, a brief statement of existing conditions is of value.

The first feature of our present industrial system is, that Labor is hired by Capital.

The second is that the abundance or scarcity of labor determines its market value.

The first is the wage system: the second is the law of demand and supply in its regulation of the rate of wages.

These are the laws that govern our industrial system. What is the condition of social life? In all the great business centres, the supply of labor is largely in excess of the demand.

The causes which have led to this are: first, the natural increase of population;

the supply of labor is largely in excess of the demand.

The causes which have led to this are: first, the natural increase of population; secondly, the introduction of labor-saving machinery; third, immigration; and, fourth, the breaking down of small industries, and the conversion of employers of labor into wage-earners.

As the law of demand and supply governs the rate of wages, it is evident that, when the supply is greatly in excess of the demand, the price of labor, like that of any other commodity, must fall.

The need is, therefore:

First, Industrial Organization and Centralization, with a view to bring into organic nulon all the members of the industrial system, and also its political expression in both State and National governments.

Second,—(a) Legislation to shorten the hours of labor, in order to diminish the supply of and increase the demand for labor.

(b) Legislation for, the regulation of immigration.

(c) State and national aid for the forma-

(b) Legislation for the regislation.

(c) State and national aid for the formation of agricultural colonies.

Third,—The combination of the people into various, co-operative enterprises, similar to those now being carried on in England, France, Germany, and to a growing extent in the United States. This would give to Labor the full control of its earnings, and also have the direct effect of increasing the demand for labor, by diminishing its supply in making the wage-earners their own employers.

In making the wage calculation of the project of the community at true way of conducting business, which would prepare the way for a system of industrial Partnerships, and the organization of labor upon the principle of a right to its share in the profits.

Read at the four Labor Conferences in New York.

November Magazines Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The November-Popular Science Monthly leads off with an illustrated article by T. W. Mather on the subject of Flying Machines. It gives a history of the chief inventions of that kind, and information on the scientific problems and conditions involved. Modern Science and Modern Thought is a readable and vigorous article. J. M. Keating discusses Twenty Years of Negro Education very instructively. The principal portion of Sir Lyon Playfair address before the British Association at Aberdeen is given on the Relations of Science at The principal portion of Sir Lyon Playfair's address before the British Association at Aberdeen is given on the Relations of Science to the Public Weal. Two Wonderful Instruents is an ingenious chapter in optics. A Free Colony of Lunatics is an instructive account of the experiments at Gheel, in Belgi um/concerning the treatment of the insane. Professor Grant Allen discourase on the rural subject of Clover, and John F. Hume off-resome points on The Art of Investing. One of the strongest articles is an The Problem of Higher Education. The Motor Centers and the Will is a very able paper. There is an unusually copious and varied mass of information in the several departments.

The INDEPENDENT PULPIT. (Waco, Tex.) Contents: Current Theology; Orthodox Thunder; Liberalism; The Judgment Day; The Evidence of Revelation; is a Revelation from God Credible? etc.

The JOURNAL OF SPECULATIVE PHILOSOPHY.

GOO CUSCIDIO? SPECULATIVE PHILOSOPHY.
(D. Appleton & Co., New York). Contents: Immortality; The Character of the Japanese;
(Gos-chel on the Immortality of the Soul; The Immortality of the Individual; Notes and Diagnesis.

Gos-chel on the immortality of the Soul; The Immortality of the Individual; Notes and Discussions.

Cassalt's Family Magazine. (Cassell & Co., New York) The November issue of this popular monthly is at hand with its awail variety of attractions comprised of stories. descriptive articles and poems.

THE MAGAZINE OF ART. (Cassell & Co. New York.) For this month is found an unusually attractive contents. The frontispiece is a portrait of Lady Hamilton, and other portraits are given in the magazine, together with a description of her career. Burnham Beeches is an illustrated article on the recently acquired park in the London suburbs. The Myth of Perseus and Andromeda is illustrated from classic models. Philibert Delorme is the Seventh profile cut from the French Renaissance. The page devoted to poem and pleture is Below the Sea. A very interesting incident in the life of J. W. M. Turner is told in the Romance of Art. The American pictures in the Paris Salon are described and filustrated by R. M. A. Stevenson. There is also an illustrated paper on the Medallists of the Renaissance. The department of American d foreign notes is full of news.

The ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The serials in the current issue, by Heury James, Mrs. Oliphant and Dr. O. W. Holmes, still maintain their interest. Some Testimony in the Case, a contribution to the literature of the negro problem, will appeal to the reader. An old time Grievance is entertaining. The idea of God and Principles of Criticism, are thoughtful and scholarly papers. Thackeray as an arcritic contains some account of the novelist's notes on picture. Tricksey Spirit, is a pretty sketch for bird-lovers. How Gloo-kap brought the Summer, is an old Algonquin legend. Good poetry, with the contributors valuable number.

North American Review. (New York.) The Spanish orator, Emilio Castellar, contributes

valuable number.

NORTH AMERICAN REVIEW. (New York.) The Spanish orator, Emilio Castellar, contributes a suggestive article on the Progress of Democracy in Europe to the November North American Review. Other interesting articles are: Recoilections and Letters of Grant; Slang in America; Statecraft and Priesteraft; Style and the Monument; Abraham Lincoln in Illinois; United Bulgaria; Race Prejudice; A Letter to the People of the United States on their. Character as Employers; Shall Silver be Demonetized, and Notes and Comments.

The Outyer. (Cassell & Co., New York.)

THE QUIVER. (Cassell & Co., New York.) Serials and other stories with poems and il-lustrations fill the pages of this month's

THE BAY STATE MONTHLY. (Boston.) The usual amount of good reading is found in the November Bay State Monthly.

FASHION BAZAR. (C. Munro, New York.) A monthly devoted to Fashions, Needlework and Millinery.

New Books Received.

RAMONA. By Helen Jackson (H. H.) Boston: Roberts Bros.; Chicago: Jansen, Myding Astro-Price, cloth bound; \$1.50. THE ESSAYS OF ELIA. By Charles Lamb, New York: John B. Alden, Price, cloth bound, 50 cents.

Mason & Hamlin Planes

Mason & Hamilin Planos.

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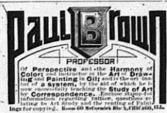
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MICHIGAN CENTRAL.



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tain timits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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CHICAGO, ILL., Saturday, October 31, 1885.

What Presbyterians Think of the Reathen.

The Michigan Synod held its sessions in Detroit October 14th-16th, and a leading topic was the duty of saving the souls of the

Rev. Mr. McCorkle regretted that the Foreign Mission Board was \$57,000 in arrears, which surely shows a decrease of zeal. Rev. W. R. Ingersoll thought this deficit was "largely due to a practical unbelief in the condition of the heathen." To him the thought that "a thousand million were doomed to-perish every thirty years was appalling " as well it might be! He said the ease and safety of preaching in pagen lands was greater than ever, "but the majority of Presbyterians in America did not believe the heathen were lost, but that, by some process, they would get to heaven," which called out loud cries of " No! No!" from the audience. The preach er had good ground for his statement. The study of religions in a fair spirit shows their unity and sympathy in some important re-spects, especially in morals, and the old re-volting conception that eternal hell was to be the lot of all outside the Christian limits is fading out. But the cries of "No! No! shows that some rigid bigots still keep alive the fires of everlasting torment—for other people. The Rev. W. F. Johnson, D. D., of Allahabad, India, told something of what he knew about the Hindoos. Many of these people, he said, were putting away their old faith only to replicate the first people. faith only to replace. it with modern skepticism. As a race they were reflective. Pantheism had more to do with shaping their daily lives than anything else, although even in families there was the greatest variety of religious belief. For argument they substituted illustration. Christianity had gained much from Hindoeism, but Hindoeism had gained much more from Christianity. Out of the contact of the two had grown many forms of improved Hindooism. The Hindoos were full of lying and cupidity. They were shrewd and not so coarse in their crimes as the Western nations. They were naturally a noble race, but had been lowered by idola-try. One custom that stood out glaringly against them was the killing of girl bables by the warrier classes. The by the warrior classes. The government had submitted 5,063 families to surveillance for the purpose of ascertaining the extent of this abountable practice. The result was an increase in the girl population of from 21 to 600 per cent, according to the efficiency of the surveillance. One reason for this custhe fact that it cost much to marry, and if the father became indebted his bur-den descended to his children. The people were so reckless of their lives that they sac-rificed them on the slightest provocation. They frequently thought that by doing so they injured their enemies. This was due to the want of fear of future punishment.

The speaker wished he could perceive in ch willings and contamely for Christ's sake as he had seen in India. They gave three times as much money for religious objects as people

The personal knowledge of this missionary led him to give a better idea of the virtues as led him to give a better idea of the virtues as well as the vices of the Hindoos, and a more intelligent view of their condition and mode of thought. In Justice he should have enlarged on "improved Hindooism" and given some facts touching that remarkable free religious movement, the Bramio Somaj; but he probably would held that, as a heresy outside the narrow pale of his orthodoxy. On the whole it would seem that this effort to make the heathens evangelical Christians is growing to be more and more an uphill work. They are gradually losing faith in their idels and priests just as the Christian world is gradually losing faith in its old dogmas, and its clergy as God's vice-gerents on earth. The coming religion of pagan and Christian will not be such as the creed of this Synod teaches, or as its missionaries preach in foreign lands; but with increasing ease of trave and better mutual knowledge, each will take the good of all others and we shall gladly learn that" the broadest religion is the best."

It surely is an honor to the Presbyterians they actually begin to doubt that God has doomed three-fourths of the human race to eternal despair and awful torture-a purpose and plan malevolent and cruel beyond any depth of hardened human tyranny ever reached by the worst man on earth! Gloomy and narrow indeed are these old dogmas yet lingering in many minds. In the broad light spiritual philosophy they fade away; ignorance and perversion bring their fruits of suffering in time and eternity, yet good con-quers evil and no dweller in the spirit-land omes back to tell us of eternal wrath.

That old word hell—hot and hissing, tell-

ing of concentrated wrath and persistent torment-has gone out of the revised Bible and the gentle euphony of sheel takes it place-a word too soft to swear by. No wonder that even Presbyterians have more hope for the heathen and less zeal for their conversion. In due time their children will gladly learn plous lessons from good pagans. and as gladly will these learn of them.

A Free Methodist Free Lover.

Rev. F. W. Kent, Pastor of the Free Meth odist Church at Marengo, Illinois, is the sort of a man to please Rev. Moses Hull, Dr. Juliet Severance, Prof. Susie Fletcher and other social-freedom shriekers. Rev. Kent is forty-five years old, and has a wife and four little children. In his church he also had a communicant, Alice Burt, a young woman aged twenty-four years. About three years ago Miss Burt was the heroine of a remark able faith cure. She professed to have been raised from a death-bed by prayer, and has ever since led an apparently very religious

On Sunday the 18th Inst., Rev. Kent dis coursed to his flock most acceptably. His petition to the Almighty to guide preacher and flock in the straight and narrow path, was unusually pathetic. His sermon fairly blazed with the flery terrors he depicted for such of the wicked and adulterous inhabit-ants of Marengo as listened not to his preaching nor paid tithes to support his church On the Monday following he harnessed his horse to his buggy, borrowed five dollars and drove to Belvidere, where he met Miss Burt and with her proceeded onward to Wisconsin. horse to his b Having got within the borders of Dr. Juliet's territory, Kent paused long enough to write his deserted and destitute wife to the effect that once he had loved her but now loved another, and that she had better sell the cutter and his books, and with the four bables return to ber mother. After sending this candid expression of sentiment and sound business advice to the "once loved," he seems to have been lost track of by the Marengoese. Through the Great Continental Psychophone Line, the JOURNAL has later news, as will be seen by

JOURNAL has later news, as will be seen by the following psychophonic message:

Hidebark Mass., Oct. 25.—[Special.] On Friday last Rev. W. F. Kent. accompanied by his physician, Dr. Alice Burt, reached this village. After a thorough massage treatment, the reverend gentleman felt refreshed and started out to find the lawyer whose fame had resched his ears in the West. With little trouble Rev. Kent found his way to the comfortable home of Hon. Aboult Rourlof Guile. The gentleman was at home and greeted his unknown risitor with his regulation smile, mingled with a what-brings-pou-here expression. Whereupon the following conversation ensued.

Rec. F. W. Kent:—Most benevolent old Gent! I am the runaway preacher, Kent. I sold my horse, harness and carriage to help free me from a distasteful mastriage. I knew my deserted wife would feel burt when she learned I had eloped with Dr. Alice Burt. I knew that bables, four, would watch from the door for their father, and, and the door for their father at night. And though my soul is in a fearful uprour, yet! know! I am doing right. For, only with Alice B. can I find liberty. Whatever way the statutes may read on this matter; however, loudy and much the people may clatter; I'm bould to follow the harmonial way, though the very derill been pay.

Now my dear, most learned, lawyer Guile, don't tell me I've bitten a file! but so guide me that in

I'm bould to follow the harmonial way, though the very deril been pay.

Now my deaf, most learned, lawyer Guile, don't leil me I've bitten a fiel but so guide me that in my effort to dismarty, the plan may not miserary!

Lauguer Aboult Eaufof Guide:— My Brother, Dars to be right! Dars to be trus! You have a work no other can do. Your fate is the common fate of all. Into each life fresh love must fall.—How to agit rid of, our wife and bables four? Alast that may prove to be quite a chore. However, your wife, with the little girls and tabe budy boy, are away off in Illinois; so you need have no fears of being annoyed by her foodha bears.

Your case touches the innermost depths of my heart. You are a noble struggler for freedom and a true conjugal mate. For only one other have I had more pity; he, poor brave fellow, severed the cords in the continuous of the continuous desires and left England for America, the home of the free, Not, counting the rotten marital its in either case, you see I must, in order to be consisted, only bestow upon you four-evenths of the amount of sympathy given him.

But you have not acted with circumspection. You

pathy given him.

But you have not acted with circumspection. You have allowed your impetuosity to propel you with too much previousness, so to speak. You should have jadulged in circumlocutory contrivances, which if more trying and dilatory, firnish meterial better calculated for calcomining the shadowy spots in your record. Yé I will youll you through. I will write letters to the Marzengo Commonwealth, the Song County Banner, the Chicago Tribune and to My County Banner, the Chicago Tribune and to My County Banner, the Chicago Tribune and 10 My special organ O-spo-e. Editor Dipty can have no old grudge against you, and will allow the columns of O-spo-do to aid in manufacturing public opinion in your behalf. Be of good cheer! Within one year Pil seed you back to Boone County, where you can start an independent Dispensary. You can deal out medicine for the souls of that section and Dr. Buttenican healthe protected aliments. In the meantime you shall stay in my house—my with house, I should have said—and write a book. The title shall be, "A Free Methodist's Magle Method for Mending Martins."

Rec. Kent.—Dear Counsellor! how can I ever pay you?

you? Layer Guils.—Pay me? Easily anough. Help some other poor preacher to free—Psychophonographer cannot finish message. Psychophone operator has abrupily abut him off in obedience to message from headquarters, order wire to be cleared for Mrs. Bests, who has an impertant joint-message from Apolionius and Judas leastiot giving advice on Silver Question to Secretary Manuing. Switchtsuder is now connecting with

Mr. Harley B. Nichols, of New York, called at the JOURNAL office last week. Mr. Nichols is west in the interests of the Giasgo Thread Co., of Worcester, Mass.

Breaking Down the Walls,

The sectarian walls are breaking down. few years ago Methodists and Presbyterians uarrelled over creeds, and Baptists disputed with both, while Universalists, by commor consent, were left out in the cold here, and ondemned to everlasting fire hereafter. Now these evangelical sects differ but do not quarrel, and the best among them are looking out beyond the orthodox pale with a fra ternal feeling toward the heretics of the old The Christian Leader wants a new word of wide scope. It says:

It is a misfortune that no comprehensive word ex-pressive of important beliefs beld in common by Uni-tersalists, Unitarians, and the New Orthodox, can be made available without great liability to serious misapprehension. Liberalism is, at this date, the one in most frequent use, But athelsts, commun-ties, nibilists, are 'liberais,—at least, assert them-selves to be. It is certain that athelsts and commun-ties are as unwilling to be classed with religiousles selves to be. It is certifu that atheists and communista are as unwilling to be classed with religionists as religionists are with them. But the wide world will not give to liberalish a narrower application. The word we need, and for, which there is no substitute, is "rationalism." All who interpret and teach religion in the light of reason, who will accept nothing that contradicts reason, are, or at least mean to be, rational. Such are the Ubilgrenalists. Unitarians, the Swedenborgians, the New Orthodox. Rationalism, properly understood, would exactly embrace them. But the same wide world make rationalism the synonym of skepticism.

It is difficult to find the right word but

It is difficult to find the right word, but not so difficult to find the right thing-the broad and truly catholic spirit. The day of dogmas is passing away; the day of eternal principles, of spiritual ideas is dawning. The Leader and its like will yet enlarge their borders and recognize and fraternize the great spiritual movement which they now or misunderstand. The genius of Spiritualism is catholic and inclusive. Its facts appeal to all; its philosophy is too broad, its natural religion too universal for any limit of dogmas. It is to be the "chief corner stone" of the temple of a world-religion which men will build in the near future.

A Methodist Sunday School Superintendent Goes Wrong.

Only a few days after Mrs. Beste's expos are at Hartford, a prominent member of the Methodist flock in that wealthy city was detected in a \$10,000 defalcation. - In this instance one A. L. Burke, for thirteen years su-perintendent of the Sunday-school was the poor sensitive who could not withstand the psychological influence of bad spifits who were tempting him in order to gratify their desires. He lived extravagantly; not be-cause he wanted to. O no! but he was forced to serve as the irresponsible medium of spirit bummers who once lived on earth and had prematurely departed to a country where the d appetites of earth are only to be gratified by using some poor medium like Burke. Leastwise this would be the argument of some who call themselves Spiritual-ists, and who are now defending Mrs. Beste.

We predict that the Methodist church will neither condone Burke's crime nor abuse his employers for trusting bim and thus making it possible for him to become a defaulter. Af ter he has made such restitution as lies in wer, and shown by an exemplary life his r during a reasonable period of probation that he is really repentant and striving to be a better man, he will, no doubt, be restored to fellowship if he asks the favor. In the meantime Beste's backers will be abusing some of the most respectable Spiritualists and citizens of Hartford for having detected and ex osed a vile imposter. They will also flood the papers with all sorts of theories to prove her innocence, fill her scances with fresh such ice, fill her scances with fresh suck ers, and cant about the "poor persecuted."

Prison Reform.

The National Prison Reform Association met in Detroit three days, October 19th to 21st, R. B. Hayes (ex-President of the United States) acting as president, and a go er of able men interested in the matter and of prison wardens and superintendent were in attendance. Addresses and discusions touching employment and treatmen of criminals, and fraternal encouragemen to discharged convicts, as help to a life of honesty and industry, occupied the time, with reports of committees and plans for future work. Doubtless there are faults in our present prison management, as in all human affairs, but great improvements have taken place. The spirit and leading ideas of this important meeting were certainly hu mane and wisely progressive, judging from the newspaper reports. The reform of con-victs, the safety and peace of society, the spirit of humane fraternity with all needed decision and firmness in the personal care of prisoners, due regard for their health and mental and moral improvement, and a look-ing forward to their future good conduct in outside life, seemed to inspire all who part in the meetings, and most of them were men of practical experience. A Baltimore gentleman said that in their Prison Aid So clety "it was their pride that Protestant and Catholic, Jew and infidel and Christian took part," and his statement was greeted by cheers. Such applause foreshadows the com-ing "federation of man," irrespective of creed, of which the poet prophesies in song.

Geo. W. Morse, of Calro, III., writes: "You labors in behalf of honest mediums, and against frauds in mediumship, deserve the against frauds in mediumship, deserve the approbation of every lover of truth. Many persons, like myself, who know but little, personally, in regard to spirit manifestation, are thankful that such vile hypocrites as the one your columns present to the public, Oct. ITH.are brought to grief and shame, occasionally the result, perhaps, of the JOURNAL'S work."

EVANGELICALISM.

Rev. R. Heber Newton Believes it is Dying Out. He Shows What Religion has Lacked, and Commends the Words of John Wesley.

On last Sunday morning, Rev. R. Hebei Newton resumed the subject of "Evangell calism," and delivered a wholesome addr a brief resume of which is here given as fol-

For one, he finds no fault with ecclesiastical views in themselves. These views he de sired to spread until they lift the church of its present petty provincialism, in which its chief occupation seems to be saying over that celebrated prayer: "Lord, I thank Thee that I am not as other churches." When he was a boy he claimed that the average evangelical looked upon a high-church man much as most good Christian folks still look upon a heathen. This spirit betrayed the fact the evangelicals too commonly allowed their own ecclesiastical views to blind them to the worth of other forms of churchmanship. tellectually evangelicalism no longer satisles the intellect.

THE REVOLUTION OF THOUGHT.

Under this head Mr. Newton said that the nost astonishing revolution in thought which the world has ever experienced has taken place in our day. It is simply impossible to adjust the eyes to the old glasses and see that which our fathers saw. The landscape of earth has changed, as when the globe has passed from one geologic period to another. Who tries to keep school with the text books that satisfied our fathers? Every depart-ment of knowledge has required new primers —primers which give the new history, and the new geology, and the new chemistry. If thus it has been in all other departments ht, why should it seem irreverence to admit the fact that a similar change has been rendered necessary in theology? It needs a new edition to bring it up to Every department of knowledge, in its own transformation, has changed more or less the data of theology. In particular, the firsthand knowledge opened to this generation of the other great religions of the earth, has given a grotesquely antiquated look to the philosophy of religion which, only a generation ago, seemed perfectly reasonable and conformable to fact. There would have been no trouble with us if our evangelical masters could have said to us: "Children, this, our interpretation of the mystery of life, is the best we have to offer you. Wait awhile, and we shall be able, in the advancing light of earth, to give you some better answer." stead thereof these noble men felt themselves called upon to say what could not but be thus interpreted: "We know all about these matters which exercise your minds. We have received an authoritative explanation of them from on high; we speak oracularly, as the mouthpiece of infallible omniscience; this answer which we give you is the final and conclusive word upon the subject." could happen other than that exodus of the

could happen other than that exous or the thoughtful children from the old benches which has actually taken place? The great preacher insisted that there was no need for him to show that facts do thus convict this venerable system of error. The thirty nine articles, Westminster confession, and all the rest of the evangelical symbols were not drawn up in heaven, but on earth -by men, not by angels-and hence, like all things earthly and human, were su the limitation of the age and of the individuals by whom they were constructed. The ology is a progressive science, if it be a science; yet, from the standpoint of evangelicalism, this simple, common sense axiom of mental life was denied. The result has been the lamentable confusion amid which our generation has found itself; on the one hand devout men depreciating reason; earnest men slighting faith; the church anathematizing science as a religion, and science de

nouncing the church as superstitious. BOLD AND CANDID STATEMENTS Mr. Newton; in elaborating his line of thought, boldly asserts that this noble so of religion narrowed into ever closer folds its range of mental sympathies and shut itself up to pastures by no means green and to waters that, however still, were certainly do waters that, however still, were certainly not deep. It starved its own brain and has been slowly dying of intellectual ennul. Religion to live and grow must be free; faith must strike its roots down into reason; edited to the str ence—that is to say, knowledge—must yield to the contents of a true theology, and in the data of all true science will surely be found much material for hope, and trus and aspiration, and worship. The weakne of evangelicalism spiritually opens a curiou field into which we can only step—taking a glance at what would so well repay most areful study. If he rere to sum up in a word these spiritual evils he should say that they were the offspring of exaggeration. Its inwere the outspring of exaggeration. Its in-tensity lacked extensiveness, its depth lacked breadth, its zeal lacked poles and modera-tion, and thus its very virtue ran to evil. It exaggerated the function of religion in human life; it counted culture as something hostile to that true aim. Cecil said at one time when sick: "If God should restore me to health again I am resolved to study noth-ing but my Bible." Thus its morality lacked robustness and virility, and religion grew unwholesome and morbid.

WHAT THE SAINTS PORGOT.

WHAT THE SAINTS FORGOT.
Under the above head, the distinguished divine closed his remarks, asserting that evangelication exaggerated the noble vision of a life to come, until the true proportions of the present and the past were lost. Its pictures of life were like the Chinese scenes, in which prospective is disregarded and an ob-

ject which ought to shrink in the background swells big in the immediate foreground. The church is something other than a celestial fire-insurance company. This-concentration of purpose upon the individual turned the thoughts and interests of religion away from society, and in seeking to save themselves the saints forgot to save civilization. It exaggerated the spiritual sense of fellowship with God, until that idea became an irreverence if not a blasphemy. Evangelicalism exag-gerated throughout its own glorious Gospel, and thus corrupted it. John Wesley lived to write: "I find more profit in sermons on either good tempers or good works than in what are vulgularly called Gospel sermons." The term has now become a mere cant word. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon." Evangelicalism as a sys-tem or school is doubtlessly dying. Its truths have passed out into the life of the church, which it has truly made more evangelical. We carry with us the living truths of this noble movement, and leave behind us only the deaf forms of their early incarnation.

And they will find no nobler expression of their free faith than that given by John Wesley, the father of Evangelicalism: "We leave every man to enjoy his own opinion and to use his own mode of worship, desiring only that the love of God and his neighbor be the ruling principle in his heart, and show itself in his life by a uniform practice of jus'ice, mercy, and truth; and accordingly we give the right hand of fellowship to every lover of God and man, whatever his epinion and mode of worship may be, of which he is to give an account to God only."

Not a Wager.

The Hartford (Conn.) Post copies freely from the Journal's article on Mrs. Beste and introduces the subject by saying: "The editor, John C. Bundy, proposed to wager \$1,000 that she could not cause spirits to materialthat she could not cause spirits to make its in Chicago so that they could be recognized." The Post is wholly mistaken in its construction of the proposal. Such a wager would not only be in bad taste, but contrary to the scientific spirit which inspires the course of the Journal; and at variance with the judicial fairness for which it strives.

We are well aware of the risk of predicating the results of experiments for spirit phenomena. Indeed, the certainty with which Mrs. Beste and some others of her vocation are able to furnish an exhibition is, on its face, conclusive evidence of fraud, only to be avoided by giving the scance under suc sonable conditions as charlatans and tricky mediums never submit to.

The proposition to Mrs. Beste was for the set forth therein, and for no other. That she would cheat was beyond question with any one familiar with her record. That she might also be a medium for genuine form materialization was not considered improbable at that time, though the probabilities have been vastly diminished in the minds of most people since that proposition was

Psychical Research in Kansas City.

A Society for Psychical Research has been formed in Kansas City. - The personnel of the management indicates that the organization-means work. The following is the list of officers: President, Hon. George W. Mc-Crary; 1st Vice-President, Hon. R. T. Van Horn; 2nd Vice-President, Mrs. James Scammon; Secretary, Mr. Warren Watson; Treasurer, Miss Bertha Bain. Council: Rev. Robert Collier, Prof. L. Wiener, Mrs. Coats, Mr. J. S. Crosby, Mrs. Dr. Told, Dr. Todd, Mr. J. Scamnon, Dr. J. B. Browning, Mr. F. Cooper and Dr. S. D. Bowker.

The Journal is familiar with the antece-

dent qualifications of some of these charter members, and feels justified in asserting that the work of the Society will do much toward placing psychical research in Kansas City e where apocryphal stories, Punch and Judy shows and sentimental vaporings will not pass current as psychical coin. The Journal is inclined to think that some memborn of the Society would have difficulty in substantiating the record of certain past ex-periences in their investigations. It is to be hoped that all future experiments will be under conditions admitting of no valid objection.
Undoubtedly every report of the several committees will be rightly examined by the
Council before publication, and if found defective, returned for further proof.

" Black Sheep."

Ministerial black sheep trouble the church-es, as speakers of doubtful character do the Spiritualists. Of these the New York Caris-

Spiritualists. Of these the New York Caristian Advocate says:

The churches ought to device better means of protection for the innocent persons whom such unclean scoundrels affilet and destroy. Their field of operations and their immunity from permanent expulsion from the pulpit grow larger with the increase of our population. Of course, in Methodism, our Methodist mark of Gain sticks to such a man; but nothing hinders his migration into some other denomination.

We honor the Methodists for their efforts to keep up the high standard of personal character among their public teachers. If others fall below them, from any lack of moral courage, misnamed charity, so much the worse for tham.

On Sunday evaning, October 18th, Berkley Hall, Boston, was opened to welcome Mrs. Maud E. Lord, Mrs. Ricker, of Chelses, and other mediums and speakers. The audience was large and enthusiastic.

Cardinal McCloskey's Synchronous Appearances.

Cardinal McCloskey appeared simultaneously, it is reported, at seven different scances in New York the other evening. At two or three places he materialized in full canonicals. This synchronization may strike some as astonishing, but to those familiar with the resources of such operators as the Hough-Stoddard-Gray Combination, Madame Beste and others of the same kind, it will not seem surprising. The farce played under the guise of spirit phenomena for the past few years is enough to bring the entire subject into contempt, even with those who are favorably disposed to Spiritualism. Sensible Spiritualists owe it to themselves and to Spiritualism to take such immediate, united at termined action as is necessary to mitigate if not entirely remove the evil.

Things have come to such a pass that hor-Thougs have come to such a pass that nor-est, virtuens mediums who hold their voca-tion in due respect, refraining from all at-tempts either to simulate or supplement the phenomena and striving to lead honorable lives, are being driven out of the field.

Such mediums are at a discount with the wonder-mongering class from whom most newspaper accounts or ginate. Consequently the charlatans, thieves, prostitutes and pimps secure the newspaper notoriety necessary to advertise their business and draw in the hungry crowd. And mediums of reputable character suffer.

The course of the Banner of Light and its favorite correspondents is such as to put a premium on rascality and make it more desirable and profitable than probity and good morals. This is a grave charge, but it is not made carelessly, nor with heat. We stand prepared to substantiate it before any competent tribunal or commission.

Michigan Equal Suffrage Association.

This State Woman Suffrage Association held its annual meeting in Grand Rapids, Mich., October 7th, 8th and 9th, with good attendance and a feeling of hopeful harmony. Mrs. Lucy Stone and her husband, H. B Blackwell, were present the first day, on their way to the annual-meeting of the American nan Suffrage Association at Minneapolis, and their speeches and suggestions added to and their specenes and suggestions added to the value and interest of the occasion. The sessions were occupied by business and made interesting by addresses and spirited confer-ences. Municipal suffrage for woman and school-suffrage were specially urged as step-ping stones to equal suffrage, and the tem-perance element had fit consideration. The attendance was larger than last year and the feeling stronger and more hopeful. The fol-lowing officers were chosen for the coming year: Mrs. Mary L. Doe, Lansing, President; Mrs. Loraine Immen, Grand Rapids, Vice-President; Mrs. H. L. Spring, Grand Rapids Recording Secretary; Mrs. Fannie H. Fowler Manistee, Corresponding Secretary; Mrs. C. A. F. Stebbins, Detroit, Treasurer; Mrs. E. L. Briggs, Grand Rapids, and Mrs. S. V. Emery Lansing, Advisory Committee, and an Execu tive Committee of twelve from different parts of the State.

A resolution was passed commending the Woman's Column," which is a growing department in many of our leading newspapers, adding to their value and interest and show ing the growth of public opinion in favor of the movement. In the discussion of this resolution the value and merit of Mrs. Hester M. Poole's woman's column in the RELIGIO PHILOSOPHICAL JOURNAL were especially and cordially commended

The newspaper reports speak highly of the intelligence of the audiences and the superior ood of the leading members of the ociation.

Poetry that is Poetry.

If any one ever doubted that Boston is the Athens of America, he can doubt no longer, since her Poet Laureate hath spoken in melodious tones that must extinguish "the Sweet Singer of Michigan." The following rare gem of Miltonic inspiration hat appeared in a Spiritual publication, and I must share my delight with impatient readers by laying it before them:

THE UNION OF SOULS. By MR. LUTKER COLBY, Boston, Mass

Genuine love is an excellent thing.

As it is the freat affection does bring;
And hours that united no mortal can sever.
A union so holy abideth for ever;
T is Nature itself, with no grain of alloy,
The soul of creation, which never can cloy;
T is the alpha, Omega despinning and end,
and doth with the gothead eternally blend,
Like angelle music, so sweet to the soul.
Love keeps the rude passions in perfect cont
when earth x mission is finished, by heaven wa the m rtal and unite with the blest.

As wit provokes wit, so does postry pro-voke poetry, and under the inspiration rous-ed by the foregoing. I pound a feeble imita-tion, for which I crave the reader's kind in-dulance.

THE UNION OF FOOLS.

By DIGHT OF MOUNT PARN-ASSES

Genuine humbug's an excellent thing.

As it to the pocks much snones doth bring;
And tools when detued will stand by you ever,
The foot from his folly, ho mortal gan sewir.
We know the soft nature with rul grain of alloy,
That never will siden and never will older
But swallows the Crindle, the Bliss, and the Besto,
Jink, Source, and Keeier with infinite next;
For humbug is Alpha, and fraud the Omega, you kn
when he had the good people the extrainty so.
The training the good people the extrainty and
And rules the dark circle with perfect central,
And when fraud has been instattered by Hasven's behave'll bold up a certain to hide Cufrey and Beste.
Boston, Oct., 1885.

Walter Howell lectured to a large audience at Sanday evening. He took for his sub-ct, "Occidental Mediumship and Oriental lepiship, Contrasted and Compared."

GENERAL ITEMS.

Mrs. Carrie Tyron has been lecturing at Minneapolis, Minn., on Spiritualism. Minneapolis Tribune speaks well of her lec-

Mrs. J. Anson Shepard who, we regret to say, has retired from the spiritual rostrum for the present on account of ill health, is visiting friends in this city.

Walter Howell's address is at 386 Warren Avenue, this city, where he will remain for the present. Wednesday of each week is his reception day-from 10 a. M. to 4 P. M. will then be pleased to see his friends and inquirers after the truth. Mr. Howell's subject next Sunday evening, at 517 W. Madisan St., will be as follows: "The Blessings of

Geo. H. Brooks writes as follows from Louis ville, Ky.: " Our meetings here are very largely attended, so much so that we will be ev elled to procure a larger hall. I find that Mrs. Hawks is a good independent slate writer, and one who has done a great deal for this society. Miss Baily is a fine clairvoyant, but owing to the tax of two hundred dollars imposed on mediums, she is unable to do anything."

The discovery of supposed prehistoric human remains near Shrewsbury, Mass., is of special interest. The shape of the skeleton's head shows that it is not one of the Adams family, and this circumstance, in connection with the fact that it was found with the bones of a mastodon, demonstrates the subject to be very old indeed. The skeleton is believed to be that of a woman, and there will be a great deal of talk about her as soon as the Boston thinkers begin a discussion of the

" A Hindoo Lady" who wrote a letter to the Times of India on infant marriage has sent another remarkable communication to the same paper on the subject of enforced widow She writes bitterly of what she describes as the "brutalized human nature" that could lose sight of the difference between a child widow of six and a matron widow of sixty; and provide for the innocent mite that life of long misery which is the in-variable lot of the Hindoo widow. She tells how directly after the husband's death the widow's hair is cut off and her ornaments are taken away; how she must thenceforth wear the coarsest clothes and eat the most unsavory food. Her presence is shunned and es the leper of society, doomed to pass her life in seclusion.

The New York Sun states that Mrs. Albert Wilcox, a young woman much respected, liv-ing at Oneonta, has been afflicted for nearly a year with Bright's disease, and for sev eral months she has been unable to walk. Friends and relatives who are religiously in-Friends and relatives who are religiously in-clined, have frequently advised her to try the faith cure. Several days ago she refused to use any more medicine, and began praying. A few mornings ago a lady friend called, and the two prayed all day. In the evening Mrs. Wilcox arose from the bed and walked to the dining room and took supper with which she is members of the family with which she is stopping, Mrs. Henry Potter on Maple street. The day before she had to be lifted from the hed. Since then she has steadily improved, and is able to walk with ease to any part of the house. She fixmly believes she has been cured by faith, and all acquainted with the case say it is wonderful.

Some astonishing particulars of the extent to which the Scandinavian settlers in the vicinity of Mankato, Minn., believe in witchcraft have come to light. Mrs. John Solomon, who has been sick about three years, was informed by a witchcraft doctor, that her dis-ease was caused by some old woman who came often to her house. She thereupon had her aunt, Mrs. Johnson, brought, before a Swedish preacher, Anderson, and a regular trial took place one Sunday lately in the Swedish church, the preacher acting as Judge and the deacons as Jurors. Mrs. Solomon testified that she frequently had pains after being touched by Mrs. Johnson. Other witnesses restified to their belief in witches and hesses resuges to their belief in whiches and to having seen the "craft" flying through the air and striking people; who thereupon grew sick. After a good deal of such testi-mony, Mrs. Johnson was found guilty, but no sentence has been pronounced. A similar case happened at West Newton, Minn., some time ago. A child having disappeared, a clairvoyant declared that an aged couple knew of its whereabouts. The parents at once ac-cused old Mr. and Mrs. Hykanson of stealing the child, and the accusation led the neigh bors to mob the old people, taking them and hanging them to a tree until they were nearly dead,as a means of extorting a confession. The bones of the child were afterward found in a marsh near its parents' house, where it had wandered and died.

The Delano, Minn., Eagle of Oct. 15th, con tains the following: "A great excitem caused here by the mysterious falling of stones, potatoes, sticks of wood, etc., in the potato field on the farm of Mr. Crow on the shore of Swartout lake. It was first noticed as the family were digging and picking up potatoes; upon examination there would none fall unless their boy (aged about eight years) was present. There are parties there every day witnessing the strange phenomenon. Parties claim they have seen tutts of dirt taken right up in the air and carried twenty or thirty rods and then fall; potatoes taken from the heaps after they have been piled together and hurled in the air; stones fall and strike people on the head, but they receive no injury. As these manifestations are uncommon to people in this community, it is causing some alarm as to the cause; but the most candid and thoughtful citizens are positive that shore of Swartout lake. It was first noticed

it is the manifestation of Spiritualism, or in other words, the working of Satan. W. P. Jewett of Chatham visited Mr. Crow's to-day and carried home several articles that fell in his presence."

This seems a bad season for Sunday school superintendents. J. T. Jenkins, of Syracuse, N. Y., a prominent member of the Presbyterian church, superintendent of the Sunday school, and active in the Young Men's Chris-tian Association, has just been discovered to be a defaulter to the amount of about \$20,000.

Declaring his Independence.

The Rev. Mangasar M. Mangasarian, for three years pastor of the Spring Garden Pres-byterian Church, on the first Sunday in October, publicly renounced the dogmas of John Calvin, and to a great throng of enthusiastic hearers recited his reasons for abandoning the creed of orthodoxy. He says:

Calvin, and to a great throng of enthusiastic hearers recited his rearons for abandoning the creed of orthodoxy. He says:

I have ceased to be a Calvinist. This evening I come to announce to you that after a long strugtle of fear and doubt, God has given me the courage to declare that I am no longer a believer in the cruel dogmas of John Calvin. The hour of liberty has come, and with this sermon I, strike for freedom and candor, in the pulpit. From this moment I take down my denominational flag and throw off my shackles. I stand on tip-toe, and shout at the top of my voice that henceforth I am no longer a sectarian preacher, or the slave of a medieval creed. I entered the ministry when I was nineteen years of age, and ever loved the work of helping men to gain—more light and a trner knowledge of the Inspired Word. But I came to find that in the Presbyterian church, I could not study and arrive at my own conclusions, although I could study all I wanted to, if I promised to arrive at the conclusions of the iron-bound creed.

Henceforth no creed shall bind me. No denominational lines, or sectarian fence shall lock me in. I have leaped over the fence. I have escaped from my chains. I have the wide world to build upon and immensity to build info—the church of goodness and love. The simple words of Christ shall I preach as CHRISTIAN. Before I was fenced in, and whenever I tried to investigate in any particular line, I could go as far as the denominational fence and then had to turn back. Did I once or twice dare to stand high and look beyond the fence, then I was suspected of heresy, and thegats were made against me not to venture it again. But O' how glad I am, the fence is knocked down, and now I have just as much liberty to think, and speak, as any man whom "the truth has made free." My future pulpit shall be honest and daring. I shall tell all I know and the best that I know. I shall welcome all who, independent of creed and dogma. "iove mercy, walk humbly and do justly" before God.

Physical Salvation.

Physical Salvation.

If salvation means anything it means to save from suffering. The suffering on earth comes more from physical debility than from any other source. A wicked man is reasonably happy as the world goes, if sound and well. The noblest and tenderest soul is often full of gloom and sorrow, when the body is suffering from disease. Sickness comes be-cause of violation of natural law. Wise men of all ages have been searching for a panacea. Almost every substance in nature has been

Magnetism, as applied through the hands of a strong magnetic healer, is believed by multitudes to be the most scientific and beneficial treatment known. But to always have such a healer present is impossible.

Dr. C. I. Thacher, of Chicago, has improved mechanical arrangement which is claimed to be perfection. It is called the Magneti These garments are made by the Chicago Magnetic Shield Co., No. 6 Central

Music Hall, Chicago. A JOURNAL representative has taken special pains to go to their factory and look the business over, and see the process by which mag-netic clothing is made. Everything was first netic clothing is made. Everygning was nits-class. The process of construction seemed thorough and honest. The goods turned out are very fine as well as comfortable. Several members of the JOURNAL'S staff are wearing them and believe them to be good protection. while their gentle power seems to correct abnormal conditions in the blood and body. Dr. Thacher is a regularly graduated phy-sician, and has been long connected with advanced thought on therapeutic science advanced thought on therapeutic science. He has made his Magnetic Shields for five pears and tested them, and the results have been marvelous. He is the consulting physician in the Chicago Magnetic Shield Co. From all parts of the civilized world come inquiries about "Magnetic Clothing." These shields, it is claimed, keep one warm in the coldest weather and comfortable in any climate. From personal experience it is found these shields will wear from one to three

We have read letters from all parts of the country telling of the astonishing benefits derived from the use of this remedial agent, letters which tell of cures after the best medical talent had given up the cases as hope-less. The most skeptical critic cannot inrestigate the results of the use of these shields without being staggered by the favorable testimony. We have known Dr. Thacher for year and know him to be an enthusiastic believer in all that he claims for the goods of the Magnetic Shield Co. We roblish the forecome to any the same than the claims for the goods of the Magnetic Shield Co. We for use goods of the Magnetic Shield Co. We publish the foregoing in answer to numerous inquiries. For further particulars we refer those interested to the Magnetic Shield Company, No. 6, Central Music Hall Building.

We take piessure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. In this issue of our paper. We can re-commend this Company to do as they agrise, and or-sens intrusted to their care will receive prompt al-sention.—8t. Louis Procedurates, June 14, 1954.

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in the weight to said to any one with weak langu.—J. Revenille, M. D., La Cygne Kan.

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this. I

The Journal is uncompromisingly committed to the Scientific-Method in its treatment of the Phenomena of Spritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the Journal does not fear the most searching criticism and crucial tests in sixtaining its position.

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All's Well. BY D. A. WASSON.

Prophetic Hope, thy fine discourse
Foretold not half life's good to me;
Thy painter, Fancy, bath not force
To show how sweet it is to be!
Thy witching dream
And pictured sebeme
To match the fact still want the power;
Thy promise brave
From earth to grave
Life's bloom may beggar in an hour.

Ask and receive, 'tis sweetly said;
Yet what to plead for I know not;
For wish is worsted, Hope o'ersped,
And aye to thanks returns my thought.
If I would pray
I've nought to say
But this, that God may be God still,
For him to live
Is still to give,
And sweeter than my wish his will.

owaith of life beyond all bound!
Eternity each moment given!
What plummet may the Present sound?
Who promises a future beaven?
Or glad, or grieved,
Oppressed, relieved,
In blackest night, or brightest day,
Still pours the flood
Of Golden good,
And more than heartful fills me aye.

And more than nearthin his me aye.

My wealth is common; I possess
No petty province, but the whole;
What's mine alone is mine far less
Than treasures shared by every soul.
Talk not of store,
Millions or more—
Or values which the purse may hold—
But this divine!
I own the mine
Whose grains outweigh a planet's gold.

I have a stake in every star,
In every beam that fills the day;
All hearts of men my coffers are,
My ores arterial tides convey;
The fields, the skies,
The sweet-splies
Of thought to thought, are my gold-dust;
The take, the brook,
And speaking looks
Of lover's faith and friendship's trust.

of lover's faith and friendscape trust.

Life's youngest tides, joy-brimming, for him who liyes above all years,
Who all-immorial-waakes the Now,
And is not ta'en in Time's arrears;
His life's a bymn
The seraphim
Might bark to hear or help to sing,
And to his soul
The boundless whole
Its bounty all doth daily bring.

Its bounty an dour daily oring.

All mine is thine," the sky soul sailt;

"The wealth I am must thou become
Richer and, richer, breath by breath,
Immortal gain, immortal room?"

And since all his

Mine also is,

Life's gift outrun's my fancy far,

And drowns the dream
In larger stream
As morning drinks the morning star.

The Old Woman,

She does not know illi she hears some young peron call her so, that she is growing "old." Her hair,
ob e sure, is somewhat gray or sprinkled with silver,
which "is beautiful," a younger friend tells her, and
at the same time which her own was of the same
int. Well, if there is color in her face, the silvery
reases are beautiful, for they are in harmony with the
ading complexion, the increasing lines in the face,
he spare or infirm figure. How admirable is this
attral hair when we compare it with the black silk
fillet." worn under the cap, in the days of our
grandmothers (though any grandmothers never wore
them) or in comparisely with the back silk
fillet worn within tweity-dive pears or less. Within
a few years they have been dropped, and the thin
white hair, so infinitely more becoming, appeared
ander the soft cap. It is the malds and young matrons who wear nowadays the hair structures called
waterfalls; but it is a repulsive, unitay and unnatural fashiod, and carries with it an effect and association thaylonly a woman of pure tasts and innate refisement, perhaps recognizes; an expression of a
strain of character that reflects no honor on the
wearer.

But contrary to our code of politeness, we are

discussed, perhaps recognizes; an expression of a strain of character that reflects no honor on the weare.

But contrary to our code of politeness, we are making our "old woman" wait. We bid adleu, and stiend to the door, the young and would-be charming one. We love the society of the woman who has he stores of experience and knowledge; yes, and of stored up-light and, sweetness in so many relations? The old woman who may long have been vigilant and scrupulous in regard to good dressing, and with discobervance of the gravailing modes, as they seeked her tastes and individual needs, we will gladly excuse if she gives less and ises thought to them, and concludes to dress mailty with reference to ease and counfort. There are many weighty considerations ripening in brain and heart. These are questions of great import, teening in the ever inspired and everying soul. She feels, as never in youth, the value of time. The earthly life is short, and she has work that is precious to her heart and mind. She loves her books and her thoughts. The lives of wise men and women are greatly instructive. The writings of an Emerson are manns to her enlightened, but still hangesting septift, day after day. Has she any literary tastes that compare with those of her young friends recently fromour excellent schools? "Knowledge come, but wisdom lingers," and the young some-times mistake one for the other. Are her literary tastes that compare of the other. Are her literary tastes that contract of the other. Are her literary tastes that contract of the other. Are her literary tastes that one for the other. Are her literary tastes that one for the other. Are her literary tastes the contract of the other. Are her literary tastes that one for the other. Are her literary tastes the contract of the other. Are her literary tastes the contract of the other. Are her literary tastes the contract of the other. recently from our excellent schools? "Knowledge fomes, but wisdom lingers," and the young some times mistake one for the other. Are her literary futures mistake one for the other. Are her literary futures which her children; and her grandchildren may have for them. How incredulous sometimes is the filipant and extrenal woman when she is told that the literary attainments of our heroine are of a of intelectual things than now; that a fine dae paper or a trenchant and witty review are all as much as ever, and a charming story or fine poem has an ideal meaning that only the

Woman and the Bible.

In the New Englander for July, Rev, W. W. Patton says that "an element of Ingralitude appears in this unbellet [of woman], as one reflects upon the special indebtedness of womanbood to the Bible." He declares that the influences that have brought woman "cit of Ignorance and dishonor, to occupy the throne upon which she now alt," can be traced maluly to Christianity, ab "Lecky, himself a rational-ist," be say, "admits that primitive Christianity, before it icus corrupted by ascetic notions (the Italica are Mr. Patton's), contributed in argely to this result." Them Mr. Patton quotes a few fragments of sentences from the historian, like the following: "Christian enuliment is chiefly a glorification of the feminine qualities of gentlemes, humility, and low." Lecky is here spealing, not simply of a primitive Christianity," but of that "Christian escriment," largely based upon reverence for the Virgin, and which was strongest during Catholic ascendency.

The quotation is from a sentence in which Lecky sculpture has always been peculiarly Pagao, and painting peculiarly, Christian," that "semipture is especially suited to represent male beauty, or the beauty of strength, and painting, female beauty, or the beauty of strength, and painting, female beauty, or the beauty of strength and painting, female beauty, or the beauty of softness, and that Pagan sentiment was chefty a glorification of the misculine qualities of strength and courage and chusclous virtue, while Christian sentiment is chiefly a glorification of the misculine qualities of strength and defiance, failed signally in his representation of the Christian ideal and Ferugino was equally unsuccessful, when he sought to portray the features of the heroes of antiquity." Pursuing the same line of thought, this historian says: "It can hardly, I think, be questioned, that the high and beauty, the features of the heroes of antiquity." Pursuing the same line of thought, the historian says: "It can hardly, I think, be questioned, the production of the Christian den in

one that combines all that is noble, beautiful, and lovable in both, without the defects of either. But Mr. Fatton is locapable of taking a judicial view of this subject; and, in his cageness to make a polet in controvers, he misrepresents the authors he quotes, as in the instance given above.

Since Mr. Patton is so fond of quoting from Lecky, it is strange that the following passage from the "History of European Morals" escaped his notice:

"The types of female excellence exhibited in the early Jewish bistory are, in general, of a low order, and certainly far inferior to those of Boman history or Greek poetry; and the warmest culcay of a woman in the Old Testament is probably that which was bestowed upon her who, with circumstances of the most aggravated treachery, had mordered the sleeping fugitive who had taken relago under her roof. The combined influence of the Jewish writings and of that ascetic feeling which treated women as the other-source of temptation to man was shown in those direct investigation to man was shown in those freeze invectives against this sex which form so consplicuous and so grotseque a portion of the writings of the Fathers, and which contrast so curiously with the adulation bestowed upon particular members of the sex. Woman was represented as the door of helf, as the mother of all buman ills.... She she uld live in continual penance on account of the curses she has brought upon the world.... Their [women's] essentially subordinate position was continually maintained. It is probable that this teaching had it part in determining the principles of legislation concerning the sex.... But, in the whole feudal legislation, women were placed in a much lower legal position than in the pagan empire."

Mr. Lecky adds that Christian legislation rendered it impossible for women "to succeed to any considerable amount of property, and which almost requested in the internation of the fraither of Christian in the pagane mipre."

Mr. Lecky adds that Christian legislation rendered it impossible for w

men to God."

St. Paul was the principal author of the Christian theology, formulated into creeds by Augustine, Caivia, and other theologians; and his views of woman have prevailed, and still prevail, in all Christian countries, in proportion as they accept the Bible as an authority. Christianity in its origin and doctrines is an Orientalism; and only where it has been modified by Roman and Germanic indicences, and by modern extra-Christian and anti-Curistian thought, of its representatives regard womane position other than one of subserviency and subordination, and, where it avaits again in this modified form, seer,

Special content of the content of th

Reception to Mrs. H. J. T. Brigham.

Reception to Mrs. H. J. T. Brigham.

To the Editor of the listigio Philosophical Journal:

At the Church of the New Spiritual Dispensation, Brooklyn, N. Y. Saturday evening. October 17th, a reception was given to Mr. Brigham by our Society, An invitation was extended to Mr. A. B. French and Mr. and Mrs. J. J. Morse to be present and take part. Mrs. Brundage, Mrs. Klpp and other indice of the Society, had embowered the platform with flowers. Mr. French, who speaks at Conservatory Hall the current month, was accompanied by quite a delegation from that Society, including Mr. L. E. Waterman, its president, Mrs. Waterman, Mr. and Mrs. Capt. I. David, Capt. Marthu and wife, and others. Brigham's Friench are confined to no Society, State or country. For twenty-five years she has been doing a great work, clearly, forcibly and well. Thousands have been converted to this new failth by inspirations that flow so freely from a fount that is never arid or parched for lack of vitality. Love is the ruler in this 'inspired evange's kingdom, and love from supernal rivulets flows down from the hills of progression through her organism into hungry, half-starved souls who rejoice in this influx of love and harmony which seems to permeate through every act, word or deed of this glorious teacher of the new religion.

Mr. John Jeffrey, the President of the Society, invited Mr. John Slater to sing, after which Judge A. H. Dalley gave words of cheer and welcome to the people, and paid glowing tributes to the character, honored, loved and respected/wherever-Spiritualism had become known. He referred to the work that had been done by Mr. J. J. Morse as a trance speaker, both in this country and Great Britain, and also gave credit for eloquent work by Mr. A. B. French. He alluded to the part that phenomena has in the cause of Spiritualism, and spoke favorably of the speak's by owners of Mr. John Slater, who has been doing effective work at our mediums' meetings for two months and in private scances, to bring this truth to the agnostic, ske

Dailey, he promised to be at the reception of Mrs. Brigham, but failed to make connection, and hence was conveniently absent.

After a recitation by Miss Thompson, an elocution-ist of rare power, which brought a hearty encore, Mr. A. B. French was invited to speak. He traced briefly the character of the new gospel, which he defined as a new science, a new art and a new religion. It took its painters from the workshop or the farmbouse. Its phenomena are universal. It has revolutionized the thought of our century, and is creating and formulating a new science and a new religion. Spiritualism had come to stay.

He paid a glowing tribute to the guest of the evening, and also mentioned in commendatory words the work of Seldon J. Finner, Prof. Wm. Denton, Lyman C. Howe, Mrs. Watson, Mrs. Lillie, O. P. Kellogy and others. He spoke of the trials of the litherinal fecturer; how William Denton had travelled through Oblo, and the West on foot, that this new truth and this new science, so closely akin to Mother Nature, could be heard and welcomed by the great heart of the common people. In conclusion, the speaker spoke of the pionees in outset, and paid a grateful tribute to their memories, embalmed in the love of many human couls, who had been brought out of darkness into the light by their teachings. He said he had fraternal fellowship for the workers in this Society, and fer all other earnest men and women, and asked all present to remember the virtues and to try to forget the errors and faults of our leachers.

women, and asked all present to remember the virtiues and to try to forget the errors and fauits of out
teachers.

After a beautiful soog, very finely rendered by
Miss Middleton, and very warmig applauded, Mrs.

Hripham was invited to speek, and with a heart full
of emotion she thanked the friends present for their
words of love and cheer, and paid tribute to the labors of Mr. French and Mr. Morre, saying that
such and his work to do. She also spoke in affectionane had his work to do. She also spoke in affectionate terms of the workers who sustained in affectionate terms of the workers who sustained in affectionate terms of the workers who sustained to establish
our falls among the people. She closed with an inspired poem, full of imagery, pathos and loving
words, which seemed to touch every one present as
with a divine benediction.

Mr.J.J. Morse said that he felt grateful for the
kind words that had been given by the previous
speakes, and was glad to again meet Mrs. Brigham
after ten pears absence; that and the purpose. He
spoke of the work of William Denton and of other
old workers, and said he housed on all the cause
in this country, and that the vords of sympathy and
cordial welcome to him marks. Morse would
strengthen him to the work

Mr. John Slater was invited to give public tests
and after a few words by Prest. Jeffery, the formal
exercises were closed. The friends lingered in the
hall to clasp Mrs. B. and the other representatives of
our failt by the hand, and give them words of cheer
for their efforts in upbuilding the cause of Spiritualiam.

Brooklyn, N. Y., Oct. 18, 1885.

Brooklyn, N. Y., Oct. 18, 1885.

Appreciative Words.

To the Editor of the Religio-Philosophical Journal:

Last spring I sent a small sum of money, requesting you to send me certain pamphiets. I received all but one ten-cent pamphiet which you stated was out of print, and requested me to mention some other in stead. I felt that I had received more than my money's worth in the valuable reading matter sent, and should not have thought of the small amount again had I not been kindly notified to send for it. Of course it is a small amount, but it is but another proof of how thoroughly conscientious you are in small matters as well as large.

I thought to answer immediately and say if you would I-el better satisf a shout it, to send me a couple of your excellent papers, as I was so anxious to read a yournat again. I preferred them to aught size. But time passed, and being hurried with work and care in so usnoy directions I neglected to write. Imagine, if you can, my surprise and delight when handed a package-last evening, which, upon being opened, proved to be two copies of the Rezizoto-Philosophical Journal. Well, Mr. Editor, if my cyc-sight seemed suddenly to fail me—if the printing seemed all a blurred mass, allow me to say the first was not owing to old age nor the latter to poor printing.

De you know, Mr. B., what it is to feel mentally

Then, too, there are Mrs. Watson, Mrs. Allyn, Mrs. Brigham, and last, but not least, dear Mrs. Poole. Grandij is she litting earnest, thoughtful women to a higher level, so graphically in word painting does she present the needs of the day of her less cultivated elsisters. She easily reaches the hearts through sympathy, while she so eloquently appeals to them to live to such a manner as will, enable them to cultivate their higher, nobler natures. I fall to see how her sentiment can be other than an inspiration to the mass of tolling women. May choicest heseings rest upon her in unstinted measure.

Please notice I have not mentioned more names of illustrious women than men. We only ask for equality. Do not wish to appropriate all the prise—all the advantages—all the benefits. If the efforts of some of the brothers in the past (do any exist now?) who labored zeal usly to keep women in her proper sphere, were horrer-stricken, lest as a sex we become demoralized if allowed to think and act for ourself—have taught us anything—have thoroughly impressed upon our minds any one idea—it is the injustice of selfishly ignoring every right but the one belonging to self:

May the time speedily come when the foolish prejudics shall be wholly of the past, when men and women give due credit to the rights and talents of sach. The decendents of such, a few generations hence, will reach or standard of virtue, intelligence and kindilicess of beart, possible for humanity to attain.

If the vast cares and responsibilities resting heavily-non you weary the physical, depress the, heart, you may be spared to the people:

The raging billows of jealousy will not engult you, the dead caim of inaction not delay you, the changing currents not mislead you; but standing at the helm, firm, just and feariess, victory shall be yours! Your noble efforts are hot in vain.

A feeling of gratitude impelied me to write. I feel sure you will judge not be sincere. Faitery and deception I despise; equally despicable is the idea non must never exprese grat

Christ or Auti-Christ, Which?

To the Editor of the Editto-Philosophical Journal

Christ or Anti-Christ, Which?

Fo the Editor of the Echtelo-Philosophical Journal:

In calling attention to the lecture by Rushton through Mr. Wright, published in the Joursal, you call it a "radical discourse." I think that will be conceided by all thoughtful readers. Truth is always radical when learnessy and clearly presented in the very strongholds of opposing errors of the most fearful and gigantic nature. I, for one, propose a vote of thanks to spirit Rushton for, his bold, fearless, timely and very clear and emphatic valuement of very important truths bearing upon the relation of Spiritualism to Christianity. (I propose to confine myself at this time to that one theme, though there are many other important points clearly stated and ably treated in the lecture.)

The first sentences of the lecture give the keynote and hasvo uncertain soud. "Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity." I ask any candid person who has declared his or her independence and feels fres to receive and follow the truth, to go through that lecture carefully without preludice and asy if Rushton does not essain this bold and radical statement fully and fairly. In dealing with this subject we must, as Russiton says, deal with "the Christianity of authority, the Christianity of theological literature," not the Christianity of theological interature," not the Stake if the Christian Church had the full sway unchecked by civil power.

It is time that we, as Spiritualists, began to call things by their right names, and to sail under our true colors, not trying to curry favor by attempting to give forced deficitions to decaying institutions and then seeking shelter and protection by them, from the unjust persecutions of their adherents and followers.

It has seemed clear to me for many years that a true Spiritualist was necessarily and the restake in the

lowers.

It has seemed clear to me for many years that a true Spiritualist was necessarily anti-Christian, having absolutely nothing in common with the system or its horrible doctrines. I have said this in substance in a previous communication, and am glad to find so able a spirit as Rushton has shown himself to be, speaking out thus plain! I quote:

"You are told that Jesus diec upon the cross and that his blood can wash all true Christians from their sine." . "This central idea, 'Selieve on the Lord Jesus Christ and thou shalt be saved,' is being echoed through the corridors of ecclesiaticism in all the civilized lands. This is Christianity. What have

Notes and Extracts on Miscellaneou Subjects.

No less than 18,601 young wo men are at college in this country. A recent cyclone in India destroyed 500 villages and 10,000 lives.

A preacher who shook, bands with an Illibroke her arm.

The children of Israel now no 000 the world over.

Mr. Burgess, designer he for a dozen yachts.

A silver windpipe and larynx tient in Buffalo to talk.

There are, fifteen cows in Ohl around on wooden legs. The Burlington County, N. J., aggregate 50,000 bushels.

In the vault at Washington and \$30,000,000 in sliver. H. G. Shaw (Josh Billings) of \$100,000 out of his foolery.

A firm at Bartlett, N. H., turns out 1,800 bushes shoe page each working day. Mr. Browning, the poet, in search of health inspiration, walks five hours a day.

inspiration, walks fire hours a day.
It is with four upon ton of canned rabbit that
vada hopes to regain a lost fortune.
The mane of a mare rescued from a burning sta
at Manchester, N. H., turned white.
J. T. Perkins, of Lacks wanns, Pa., has a tame f
that can clear twenty feet it p'a single hop.

The two candidates for Mayor of Nashville publicaos, although the city is Democratic.

employ a man by the year to feed and take care of their cats.

An English paper reports that during recent explorations at Ninereh a petrified umbrella was found in one of the temples.

According to a Philadelphia museum manager counterfelt freaks of nature are crowding genuine oddities out of the market.

Thirteen and a half inches is the length of the feet of a man living on Indian farm, Lewis County, W, Va. He is but seventeen years old.

There is a law on the statute books of Pennsylvania which requires housekeepers to ecrub their pavements every Friday. It was passed in 1767.

A new system of drying lumber by surrounding it with common sait is just now attracting attention. The peculiar power of sait for absorbing moisture is well known.

At Palview. W. Va. on Monday their state.

well known.

At Fairview, W. Va., on Monday, thirty-five head
of average sheep were sold for 55 cents a piece. Five
years ago the same grade of animals readily commanded \$3 to \$4 a head.

The Board of Supervisors of Cochies County, Arknass, has effered a reward of \$500 for the Apache
Chief, Geronimo, dead or alive, and \$250 for any of
his band, dead or alive,

A Philadelphia lady says that if you will trim your
finger nails every Friday you will never have the
toothache. She has practiced it for over twenty
years, and it has never falled.

Posters have been appearing lately in some of the

years, and it has never falled.

Posters have been appearing lately in some of the Pacific coast towns where difficulties with the Chinese exist, warning firemen not to respond to alarms of fire from the Chinese quarters.

Two men have just lost their lives in Paris in attempting to drink a litre of absoluble sach for a wager. Before they could accomplish their task both fell to the ground and 'bothing could bring them to.

fell to the ground and 'wothing could bring them to.
A St. Louis physician cured a case of opium habit
by the use of cocoaine, but found when the cure was
complete that the cocoaine habit had been formed,
which was as bad as the original disease.
The ameeded game law of Colorado forbles the
killing of mountain sheep for ten pears from April'
7, 1885. It is thought this will prevent the extinction of one of the noblest' and most characteristic of
animals.

An extensive cave has been discovered in Snake Spring Township, Bedford County, Pennsylvania, It, was brought to light by some men while blasting in a stone quarry. The cave has been partly explored and a great many cariosities found in it.

and a great many corresties toung in it.

A remarkable poofle has been amusing the people
at one of, the Loglish watering places. Shown a
watch it would, after studying the face for a moment, proceed to tell the time by selecting the propeer figures from a row of Arabic numerals placed before him.

plow and turning over several farrows, which crenied a substantial fire brake.

The Czar of Russia has bestowed upon Alvan
Clark, of Cambridge, Mass., the golden honorary
medal of the empire "in acknowledgment of the excellent performance of the great object glass" made
by Mr. Clark for the chelf elescope in the Pulkowa
Observatory. This medal is given very rarely, and
only for extraordinary merits. Only one other has
been granted by the present Emperor.

The Duke of Abercorn, who celebrated not long
ago his golden wedding, now lives almost entirely at his home, Baronscourt, in the north of Ireland,
in a sort of patriarchal style. He has no neight
in a sort of patriarchal style. He has no neight
the immense mansion is always full of his children,
grandchildren and great-grandchildren. The Hahplion family are looked upon by the people as sequicorat, and are very popular by reason largely of gracloss manners and good looks.

An quator at the K. of L. meeting at Toronto, in

Spirits of Eminent Men.

re the Editor of the Beltsto-Philosophical Johnson.

To the Editor of the Beltsto-Philosophical Johnson.

Will you permit me through the medium of your valuable Jounnatt to offer a few remarks in reforence to the introductory paragraph of Mr. W. G. Haskell's pointed review of a lecture given through the mediumship of Mr. J. Glegg Wright? Your critic begins his able remarks by admitting the fact that there are mediums who are inspirational, while at the same time he expressee grave doubts, that the spirits of such eminent men as he quotes, have no other employment than to appear at the summons of any medium on earth.

My experience in this connection has been extensive and quite at varience with your estemed correspondent's doubts; not, indeed, that wise spirit, either ancient or modern, are to be commanded at any moment by mortals any more than if they resided in the material form up nearth.

In a work entitled, "Strange Visitors" (dictated through the mediumship of Mrs. Horn), the spirits, whose remarkable and intellectually consistent communications are there resorded, were by pre-arrangement requested to give their views, which they did in a pollid and as earnest a manner as they might have done in the furtherance of any object for the welfare of humanity if living upon earth.

Apropos.—As having a bearing on this interesting subject, if any happy to state that the long dersed work, "The Next World Interviewed," by the same me lium-author, will, in a few weeks, be offered to the public, who will have an opportunity to form help own judgment as to whether spirits do, or do not bysecut for perma lmessages of "erbestly and tangled parases."

I regard Mr. Hackell's criticism of the lecture, otherwise, as exceeding happropriate and just needed at this present time.

Saratoga Springs.

H. J. HORN.

Saratoga Springs.

The Increase of Insanity.

Boston supports 800 insage, says Mr. T. B. Sanborn, not 75 of whom will scover!

This is frightful! Insaftly has increased 40 per cent in a decade and most of the cases are incurable. Whatever the individual cause may be, the fact remains that Uric Acid-blood sets the brain on fire, destroys its itseues, and then comes bornin on fire, destroys its itseues, and then comes bornin on fire, destroys its itseues, and then comes bornin on fire, destroys its itseues, and then comes bornin on fire, destroys its itseues, and then comes form of fatal lunary.

Nothing is so pitiable as a mind diseased. Most brain troubles begin in the stomach, then if the blood life-albumen—you have, the fuel and the flame and a brain in full blaze as when one raves, or in slow combustion, as in milder forms of insanity. Rev. E. D. Hopkins, of St. Johnsbury, Vt., a few years ago was confined in an avylum. He took a terrible cold while adding in putting out a fire in a neighbor's burning house, and for twenty-five; pears that cold was slowly filling, his blood with uric acid and finally the deadly work was done. The case looked hopeless but he happily used Warner's safe cure and recovered. That was three years ago and having-ridden his blood of all surplus uric acid, he has remained well until this day.

It is indeed a terrible thing to suffer such a condition when it can be so easily prevented.

The labor problem will be discussed in The Century during the coming year by several writers of prominence. The first article in the series is by the Rev. Dr. Lyman Abb 41. It will appear in the November number, with a full-page engraving of a picture by a young American artist, Robert Koebler, called "The Socialist." This picture will be remembered as attracting attention in the jast annual exhibition of the National Academy.

Since Inst October I have suffered from acute inflammation-from nove and head—often in the label naving to get up and inhale sait and water for relief. My eye has been, for a week at a time, so I could not see. I have used no end of remedies, also employed a doctor, who said it was impure blood—but I got no help. I used Ely's Cream Halm on the recommendation of a friend. I was faithless, but in a few days was cured. My nose now, and also my eye, is well. It is wonderful how quick it nelped me. Mass. Gronette S. Judson, Hartford, Conn. Easy to use. Price 50 cents.

A Japanese Romance.

Lee & Shepard of Boston have in press a Japanese Shepard of Boston have in press a Japanese suther of "The Golden Lotus," "Young Americans is Japan," etc., and one of the translators of "The Royal Bosins."

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Gunn's Newest

(Bavised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety freshitems; shows how to put in best canitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary aliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preenting libealth. 123 pages 1974l octavo, leather. See advertisement in an ther column.

Wirt Walton runs a newspaper at Clay Center, an, leads a brass band, manages a base ball club, ad runs the fastest team of borses in the State.

How many women there are working to-day in various branches of industry—to say nothing of the thousands of patient bousewives whose lives are an unnessing round of tolding who are martyrs to those complaints to which the weaker ser is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. To such Dr. Pierce's "Favorite Prescription" offers a sure means of relief. For all female weaknesses it is a certain cure. All druggists.

dish are swarming in Shasta River, California, te they were never known before. They bear a trkable resemblance to salmon.

remarkable resemblance to saimon.

A Bargaia is Corner Lots
is what most men desire, but to keep from filling a
grave in a cametery lot ere half your days are Bunbered, always keep a supply of Dr. Pierco's "Golden
Medical Discovery" by you. When the first symptoms of consumption appear lose no time in patiting
yourself under the treatment of this invaluable medleine. It cares when nothing else will. Possessing,
as it does, ten times the virtue of its best cod liver
oil, it is not only the cheapest but far the pleasantest
to take. It purifies and enriches the blood, strengthens the system, cures, blotches, pimples, eruptions
and other humous. By draggists.

Young and middle-aged men suffering from nervise debility, premature old age, loss of memory, and ndred symptoms, should send 10 cents to stamps large lithestrated treaties suggesting sure means cure. World's Dispensivy Medical Association, iffalo, N. Y.

In the human economy the nose performs separal important, functions—the chief being that of a respirator. It purifies, moderates the temperature and moisiens the air before it reaches the sensitive laryox and iungs. If you breathe through your mouth you are depriving the nose of its lightful work and content disease in both. Pisher's Mouth-breathing Inhibitor prevents it. See advi.

An Englishman has demonstrated that a snall can see 200 feet between sunrise and sunset.

Do you more in church? With the use of Fis louth-breathing Inhibitor you can sleep in ch ad not score. See advi.

The King of Denmark has a wart on his chin, to smove which he has offered \$10,000.

Didn't our girl graduates look lovely? Yes, in-deed; they all use Pozzon's Complexion Powder. For sale by all druggists.

The derman "Enfre Match" is superseding "high tea" in New York Isshionable circles. The latest novelty in mon's wear is a cuff that can also be used as a collar.

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Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their immate it. Jowever, the disease is taken in ti.nc, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral. Frof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., writes: "Medical science has produced no other anodyne expectorant so good as Ayer's Cherry Pectoral. It is favaluable for diseases of the throat and langs." George E. Wilson, Battle Creek, Mich., writes: "Twenty-nlue years have been added to my life by Ayer's Cherry Pectoral of Supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral, I, had been given up to die, with what luny physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral. I, had been given up to die, with what luny physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral. I, had been given up to die, with what luny physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral. II h. Woodal, Editor "Demorat," McConnellsburg, Pa., writes: "Ayer's Cherry Pectoral in twenty years since, when a young time. My system was run down, and my friends though I was going into a decline. By the use of Ayer's Cherry Pectoral. In three months I was, well, writes: "A severe cold affected my writes: "A severe cold affected my lungs, and I speedlily recovered my health."

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THE INDEX

RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS

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(W. J. POTTER.

E. UNDERWOOD

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To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, in the society and in the individual;

In the society and in the individual;
To substitute knowledge for ignorance, right for wrong, truit
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sumption, Bruschitte, Archons, Sove Thrond, or Rase 1679 It as to the like the second as 1679 It has been the mean of the like the second as the like the second as the like the like

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER



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No Idol More.

BY SABAH WILDER PRATT. Father, I look to Thee, Oh! give relief; Thy love alone Canst soothe my grief.

My aching beart will own No idol more; No idol more; My heavenly Father now Will I adore.

From Thy bright home above, Care for me still, And in my soul I'll bow To Thy sweet will.

For gifts of grace from Thee I'll search Thy word, And with Thy Heavenly love My life accord.

Materialization Phenomena at Glasgow.

Along with the present intellectual outpouring noticeable in Spiritualism, and which like the afflatus of an angel of strength is carrying spiritual teachings into many new quarters, I desire to place on record the experiences I had at a materialization scance held in Glasgow a few weeks ago. I always feel Inclined to direct the thoughts of others to points of progress, as an incentive to perseveringly pursue the work of reformation so energetically carried on under the agis of Spiritualism. Before I proceed with my narrative I would simply say that all the parties, sensitive included, move in private life. Being in Glasgow at the time to which I refer, an old and valued friend invited me to attend their weekly sitting, and having been a stranger to such meetings for some time. I gladly availed myself of the opportunity. The scance room I found supplied with arrangements such as I had not before met with; indicating the care and attention bestowed on the production of good phenomena, and evidence also of the enrestness of the sitters. The arrangements to which I refer, were the extension on each side of the cabinet of frames coarfed with dark cloth, so that they could-be moved about to suit the light, and admit thereby of a clearer view of the psychic forms that visit the circle.

We sat down in the form of a half-circle, a small lamp shining through beautifully tinted blue glass affording a soft and pleasant light in all parts of the room. The proceedings began by one of our number manipulating some good music from an instrument called a cabinetto. During this time the sensitive or instrument, through whom the psychic forms gained power and the means of admitance to our presence, sat in the circle. After a little general conversation, we observed the sensitive under the control of some spiritried, who made it known to us that the meeting was well constituted, having favorable elements, and that good phenomen would probably be elicited; a statement which filled our minds with a cheerful expectancy of the spirit

approaching manifestations to be witnessed by us.

There appeared simultaneously with this spirit a tail form with a magnificent bears, and altogether different in movement and proportions to the first spirit, whose radiant outline was still perfectly visible. This masculine personality, now clearly defined before us, was ponderous in his composition, the boards of the floor vibrating beneath his tread; and certainly for a time the characteristic features of matter were seen portrayed in the transitory garb of the spirit form which stood before us. There was evidently a strong desire on the part of this spirit to manifest clearly and bring the great fact which he was demonstrating home to the minds of the spectators; the same eager desire to quench our doubts as I have seen manifested by "John King" at Mr. Williams's scances in London; so anxious to wipe out all unbelief, and afford perfect satisfaction on the most momentous question of Existence.

This spirit desired to manipulate the cab-

isfaction on the most momentous question of cristience.

This spirit desired to manipulate the cabinetto, and that instrument was handed over to his care. The little table on which it stood was placed in a favorable position, and the spirit came forward and enveloped table and instrument in a white cloud, which appeared gradually indrawn to himself. His arm was then extended, but the necessary hand to manipulate the instrument was not visible. Another movement, and the hand, perfectly formed, liaid hold of the handle of the cabinetto, and began to play. But the music was now altered in tone,—the notes were sweeter and of more sympathetic expression, and again forier and more powerful, beyond the normal capacity of, the instrument, yet

awester and of more sympathetic expression, and again fulier and more powerful, beyond the normal capacity of, the instrument, yet in strict artistic harmony with the proper rendering of the tane. This evidence of the musical ability of the spirit made a favorable impression on our minds, presenting a marked contrast to the mere mechanical efforts of our kind, social, mortal brother, who had previously turned the handle.

A desire prevalled to know the name and individuality of this spirit-friend. He came up to me, put his hand over my head, and the thought vividly passed through my mind that he was "Sir Michael Seott," an account of whose posthumous actions has already graced the pages of the Medium. This thought on my part proved to be correct, and elicited a very cordial response from our visitor. We ill obtained a close impection of the face and entire form, as he came near to every sitter, and with the aid of the black covered frame that has been already alluded to, the light was made to fell direct on his person, enabling him to be seen to the very best advantage. He very obligingly assumed different positions, so as to afford one of the

sitters a satisfactory look at him. During this crucial episode, the sensitive within the cabinet was clearly seen, through the open curtains, and his voice was heard, speaking under the influence and control of another spirit. This was a conclusive and beautiful illustration of the mysterious abilities with which we are endowed, and which only require spiritual unfoldment on the part of mankind to be universally recognized.

Thus I have described the advent of this spiritual being, so suddenly amongst us in material form. His indrawal to the sphere or state from which he emanated, was to us a lesson equally instructive. As he stood in the centre of the circle, in full view of us all, the stately proportions of the form began gradually to diminish. Part after part rapidly dissolved into invisibility, quickly as it had attained material solidity; and in about one minute's time, this ponderous, solid, material, sentient, and in every way human form, was resolved into the impalpable elements from which it had, only a sbort time before, been derived.

"Sir Michael Scott" was no sooner out of sight, the last vestige of him apparently sinking into the carpet, than he began to grow up again in the reverse manner to which he had disappeared. Having attained to the proportions in which he had previous ly been seen, he bowd "Good night" and retired behind the curtain that formed the cabinet.

Another female spirit, well-known to the circle, 'materialized and stood before us. Presently the medium was controlled by a male spirit to speak to us. The medium rose from his chair, the female spirit took his arm, and thus they stood while the medium under control taiked to us.

Another spirit also came into vi@, and from appearance it was at once judged to be of the female sex. She had large, füsfrous eyes, and an exuberance of dark hair failing in graceful curls over her shoulders. She was at once recognized, and greeted by name, as she frequently manifests to the circle. I remembered the name, as belonging to one who had long

nal spirits coming back for recognition to those who have known them while in the flesh.

At this point the curtains of the cabinet were drawn aside, and the sensitive, with the chair on which he was seated, was brought to the front, and quite close, to the sitters. He began to converse with us under influence, on the nature and conditions of a good scance; pointing out the philosophy of, as well as the teachings derived from, the facts of spirit manifestation which we had that night witnessed. This induced a somewhat serious mental condition of the surroundings, which the control felicitously removed by stating that the visible presence of the spirit in the circle was a demonstration of a novel idea, being nothing less than an effect before a cause. One of the sitters objected that such an arrangement could not in the order of things be possible. The control answered that in the common affairs of life, such a reversal of philosophic order frequently occurred, instancing the case of a man pushing a wheelbarrow before him! This climax to our philosophical disquisition produced a general burst of hilarity, which put all in good humor and produced those easy conditions favorable for the successful closing of the scance, when the spirit, that had been recognized in material form, passed away from our view by what might be called vaporization. Certainly her form was not that of the sensitive, who remained firmly seated in our presence while the spirit disappeared, and who soon afterwards took his place beside us in the circle.

We unhestiatingly advance these facts as demonstrative evidence of man's immortali-

ly seated in our presence while the spirit cappeared, and who soon after wards took his place beside us in the circle.

We unhesitatingly advance these facts as demonstrative evidence of man's immortality. Whatever may be urged by theorita, as to the power for characteristic manifestation leaving the spirit soon after parting with the material body, does not apply in the case of the spirit whom I have so minutely described and recognized. The well-known features of earthly persenality were not only unmistakably present, but there was breathing through them a power of characteristic individuality, which did not find expression in such an intense form during earth-life. Our long and varied experienc- in spirit communion has enabled us to observe, that the individuality becomes more pronounced in spirit-life. Old age returns with the freshness of youth; ignorance gives place to penetrating knowledge, all the mental powers are active, progress in all forms is stamped on the resurrected powers of the returning spirit. There is no decay of any attribute, no distinction of ability, in those who under proper conditions manifest to us from the New Life to which they have attained. Though thus far we can gather satisfaction from spirit-communion, still our feet have scarcely made their impress on an altogether unexplored territory, abounding with infinite changes to the spirit of man, and embracing the glorious possibilities of an endless eternity.

The opposition of the Christian sects to

press home on all interested in the promo-tion of Spiritualism through this form of manifestation. This gift of the Spirit is of such unspeakable importance, that it should be received with gratitude and put to sacred use: In the brief space of time, of which I have supplied an imperfect chronicle, we re-ceived a mighty volume of revealed truth, outweighing the textual superstructure of the whole Christian Church.—ALEX. Duguin, in Medium and Daybreak, Enq.

Witche-aft-Wonderful Manifestations.

Fo the Editor of the Religio-Philosophical Journals.

In your issue of September 26th. is a very interesting scrap of the unpublished history of Massachusetts. As a history of the lineage of the Morse family, and of the first prosecution for witchcraft in this country, it is a success; but as an explanation of the phenomena on which the prosecutions for witchcraft were founded, it is open to criticism. It is in no spirit of captious criticism that this article is written, but in the endeavor to find a clue by which these phenomena, and similar, mysteries which have occurred in various countries from time to time, may be solved. The troubles occurred in the house of William Morse, of Newbury, a man of nearly seventy, but still able to support himself by shoemaking. These phenomena were such as to cause the sentence of death to be pronounced against Mrs. Morse for witchcraft, but after lying in prison a long time, she escaped by being reprieved by the Governor and a higher court.

The writer of said article has an easy solution of these mysterious occurrences which caused so much trouble. He says: "The belief in witchcraft was universal at that time, and afforded a solution of every thing strange and unintelligible." The old shoemaker, of course, also believed in witchcraft and was made an easy dupe of a mischlevous grandsen's pranks who lived in the house with the Morse's.

It is certainly putting a low estimate upon the intelligence of the several courts before To the Editor of the Religio Phili-

son's pranks who lived in the house with the Morse's.

It is certainly putting a low estimate upon the intelligence of the several courts before which the case came, and the long list of witnesses who testified on the trial, that the tricks of this lad were never detected, nor even a mention made that he was suspected, except by the smart Yankee schoolteacher who laid claim to a knowledge of astrology and superior learning. He also was tried for witcheraft, but for lack of evidence was acquitted, but made to "bear the shame and pay the costs."

I will now quote some of the testimony upon the trial of Mrs. Morse, and afterwards a detail of some mysterious occurrences upon a ranch during the present summer, in the foothliks of the Sierras. I do this in the endeavor to find a clue to unravel, the mystery.

footniis or the Steries. I not this the deavor to find a clue to unravel the mystery. Mystery does not inhere in the nature of things, but is simply expressive that the causes and relations of occurrences are not

in case any one pushed them, but nothing

M. Leroux, curate of Laussay, deposes that being at the parsonage, he witnessed things that were inexplicable to him. He saw a hammer fly, impelled by an invisible force, from the spot where it lay, and fall on the floor of the room with no more noise than if a hand had lightly placed it there. He also saw a plece of bread that was lying on the table move of itself, and fall below the table. He was so placed that it was impossible that any one could have done these things without his seeing him do them.

The Hon. J. J. Owen, for twenty-five years, editor of the San Jose (Cal.) Mercury, a man who stood high in his profession, relates a case of a Pelter Gheist, or rock-throwing ghost that occurred in San Jose. The family of Mr. Reardon was disturbed by rocks thrown, apparently from an invisible source. This continued three months. Detentives were employed. He changed his residence twice, but the third house was treated as bad as the first. Mr. Owen and a friend were called to witness the wonder, which they did about half an hour before sunset. The windows of the body of the house having been broken, were boarded up, and the rocks were thrown into the kitchen through the open door. One skeptic stood in front of the door in the kitchen, saying he thought no stones woult-be thrown while he was there, but soon one weighing half a pound struck the plastering with force close to his head. The unknown took the most effectual way to convince some people—to cause rocks to whiz about their ears. The phenomenon gradually ceased, but the perpetrators were not detected, which plainly they must have been, had they been of a visible character.

I will conclude this article by a short quotation from the account of the Shasta Ghost, written by the writer of this article on the spot where they occurred. The disturbances commenced in the residence of Peter Fisher in Shasta County, California, and continued about four weeks, including what occurred in the facts than to adjust their theories to them. The case of the house of Peter Fi

Church of the New Spiritual Dispensation.

Mrs. Brigham-Fraudulent Materialization An Etherealization Witnessed at Lake Pleasant-J. J. Morse, the English Transg Medium.

If y seated in our presence while the spirit displace of the state at appeared, and who soon afterwards took his place beside us in the circle.

We on sheltstingly advance these state as the spirit of the spirit

living and doing, by associating with those who are not "wonder seekers" but "wisdom seekers." All of us who are interested in this new Gospel of "Good News," and the humblest mediums, who are earnest, honest and sincere in their purpose, can aid those who are looking for the trath. Each of us has a work to do, and it should be our aim to aspire for the best that can be received from the Spirit-world. If all would so strive, then would we hear less of fraud and immorality among those who are being used to demonstrate the continuity of life by this influx of light and love from the beyond.

The subject selected for the improvised poems were "Evergreen" and "Good News," and they were exceptionally good in rythm, imagery and spirituality.

Our Mediums' Meetings continue to be largely attended, a large proportion being from the churches. Meny come in the habiliaments of woe. To some blessings are given in loving messages, or in starting revealments of their life lines.

We were favored by the presence of Mrs. Edith E. Aleynolds, of New York City, who spoke of her surprise to find our meeting so full, and the attendance of so many intelligent persons who desired to find out this truth. Her control referred to the many in her audience with mourning garb, and said that this is all wrong; all should rejoice that the loved are livingstill and present in large numbers; although unseen by the natural eyes they are here with their love and a blessing for all.

Mr. John Slater made some forcible remarks in regard to materialization, which he claimed was but sendom or ever seen; he knew that "Etherealization" is possible. He referred to the recent exposure of Mrs. Eugenia Beste, and said the knew of her exposure in Philadelphia, several years ago, and that all such persons would sooner or later be driven from any public support or recognition.

Mrs. Holmes said that her experience in the investigation of materialization dated

genia neste, and said he knew of her exposure in Philadelphia, several years ago, and that all such persons would sconer or later be driven from any public support or recognition.

Mrs. Holmes said that her experience in the investigation of materialization dated back to her visit to Mrs. Huntoon, in Vermont many years ago, when Col. Olcott was there; she had not been able to find in all her investigations one materialized spirit that she could recognize. She agreed with Mr. Slater as to etherealization, as she had seen such phenomenon. Much that is claimed as materialization, is but spirit personation, by some termed transfiguration. Mrs. H. is an old Spiritualist and a medium of rare gifts.

Mrs. Reynolds, by request, made a statement of an experience had at Lake Pleasant Camp meeting, in August. Her guides had said if she wonivi sit, for the purpose outside of any cabinet with a good light, that they would try to show themselves. At the camp she did sit with a friend. As the cottage was unplastered, some light would come in from outside, and they hung up a dark shawl on the side of the room. She and her friend both felt ley cold from the waist to the top of their heads, and then both saw with clearness the form of a spirit, head and bust to the waist, and which might properly be termed etherealization. The speaker said she had falled to recognize any spirit at any of the materialization scances, although at one which she had attended in New York City, only a few days before, names and facts had been given which could not have been known by the medium. She hoped to be frequently with us, and was glad to find our work so successful.

Mr. John Slater gave a great many salfactory tests, all of which were recognized.

Mr. J. Morse, who is now speaking to large and appreciative andiences in the Grand Opera House, New York City, is to occupy our platform. We have glowing accounts of his powers as a speaker. A friend who-heard him Sunday morning, himself a lawyer, and a good critle, said he had been agreeably surpri

fun as well as instruction will be furnished to those who may come.

The subjects upon which Mr. Morse's controls will speak upon in our church during November, are as follows:

Nov. 1st, A. M., "Spiritualism, its Basls;" P. M., "Dead Gods versus Living Hopes"; 8th. A. M., "Mediumship; it* Philosophy and Responsibilities"; P. M., "Helping God"; 15th, A. M., "Homes in the Hereafter"; P. M., "From Mouning, fat Uses Considered"; P. M., "From Heaven to Earth"; 29th, A. M., "Spiritual Growth"; P. M., "Man, a Prophecy of the Angel."

These subjects cover a wide range, and should have careful attention and hearing.

Ingel. These subjects cover a wide range, and bould have careful attention and hearing. Mrs. F. O. Hyzer, of Baltimore, will speak or us on Dec. 20th and 27th. Brooklyn, N.Y., Oct. 19th.



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